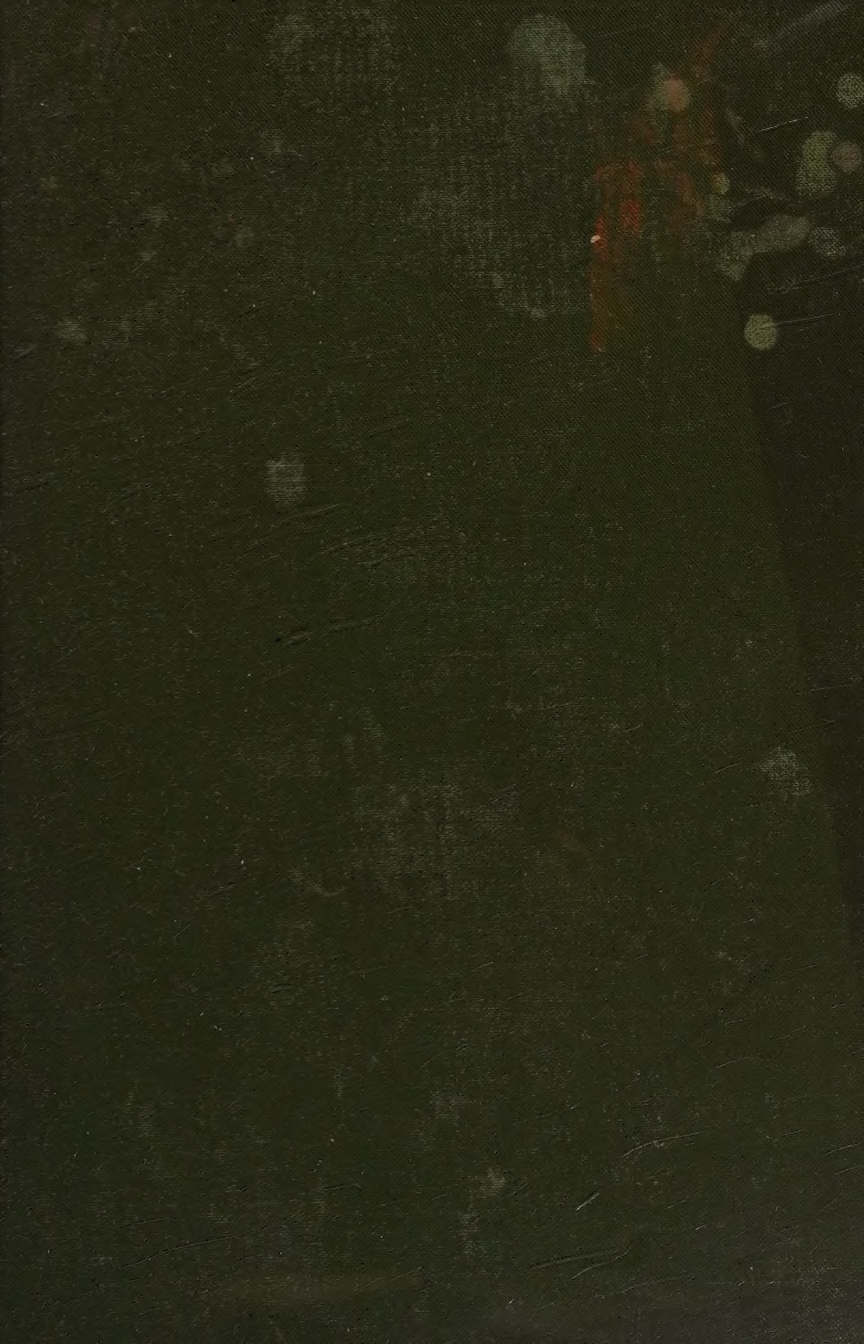

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1983

SCHOOL MANAGEMENT

A PRACTICAL TREATISE

FOR

TEACHERS AND ALL OTHER PERSONS INTERESTED
IN THE RIGHT TRAINING OF THE YOUNG

BY

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"ORAL LESSONS IN NUMBER," "SCHOOL REGISTERS," ETC.

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Teachers' Class Record

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WHITE'S SCH. MANAG'T.
E-P 15

PREFACE.

THIS treatise is a presentation of the subject of SCHOOL MANAGEMENT from the standpoint of the author's experience, observation, and study. It has been his aim to avoid dogmatism, and, to this end, he has carefully stated the grounds of his views and suggestions, the primary facts of mental and moral science being freely used.

Great pains have been taken to be clear in the statement of principles, and practical and suggestive in their application. A free use has been made of concrete illustrations, largely those which have come under the author's observation or are a part of his experience. Many minds that have difficulty in understanding an abstract principle, grasp it easily when presented concretely. Moreover, the illustration being associated with the principle, assists the memory in recalling it.

It is hoped that this treatise may satisfy the most thoughtful and experienced teachers, and that it may also be of special interest and profit to those of more limited professional training and experience. The author has kept constantly in mind the condition and needs of teachers of ungraded rural schools. It has, in short, been his aim to meet the professional needs of the great body of American teachers.

It is the author's belief that the time has fully come for a more earnest consideration of Moral Training as

the central function and duty of the school, and no apology is made for the thoroughness with which this subject is herein treated. The two most obstructive foes of needed progress in school training are *artificialism in motive*, and *mechanism in method;* and it is hoped that they are both effectively met in these pages. Special attention is called to the chapters on "Moral Instruction" and "Religion in the School."

It is believed that the author's "Elements of Pedagogy," has been more widely read and studied since its publication than any other book on teaching, with one exception; and this fact encourages the hope that this companion treatise may have even a wider welcome.

COLUMBUS, O.
October, 1893.

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SCHOOL GOVERNMENT.

SCHOOL GOVERNMENT.

ENDS AND MEANS.

THE first inquiry in pedagogy is, "What is the end to be attained?" This is not only the first but the essential inquiry. It underlies all questions concerning means or methods, and is, indeed, the decisive test of their value.

A knowledge of the end to be reached serves as *a guide in practice.* It not only determines the best means to be employed, but guides in their use. The more clearly the end to be attained is seen, the greater the inspiring interest, and the more skillful the effort. This is true in the simplest arts, as the pitching of a ball or a quoit; and it is eminently true in teaching, the art of arts. It is not only true as a general principle, but it applies to every exercise of the school. All aimless teaching is poor teaching, whatever may be the teacher's zeal. Moreover, it is not only essential that the teacher have a clear knowledge of the end to be reached, but this end must be a *true one.* A wrong end is a radical and fatal error in education. It subverts effort, and wastes time, energy, and opportunity. It is better to have no aim than a wrong one.

Guide in Practice.

A clear knowledge of ends is not only important as a guide to effort, but as *a measure of success.* The true test of a teaching exercise is its attainment of the desired end. If this end has been attained, the teacher has been successful in the exercise; if it has not been attained, he has failed. Every teacher needs such a decisive test of his success. It not only affords needed satisfaction and stimulus, but it makes improvement possible. No teacher can grow in skill and power, who has no means of testing his success as he advances. It will not do to rely upon a coming examination to disclose results. Teaching needs to be daily guided and tested by its ends; and the clearer the teacher's knowledge of these, the higher his skill, and the more certain the evidence of his success. All true teaching will bear the radical test of true ends.

Measure of Success.

A clear knowledge of the ends to be attained is also important *as a test of means or devices.* Such a test is now specially needed. Our educational literature abounds in plans and devices of all sorts and of varying merits. Some of these are very ingenious and attractive; and it is feared that many teachers are using them without an inquiry respecting the ends reached or the principles on which they are based. In too many instances the device is supposed to be an end in itself, and is approved because "it works well;" i.e., it interests the pupils, and is readily manipulated. It is surprising that so many useless devices are used and commended on this erroneous test of merit. It is conceded that every good device works well in practice, and, as one condition of working well, it interests pupils; but it by no means follows that all devices which "work well," in this sense, have educational

Test of Devices.

value. Interest is not an end of school training; it is only a necessary condition, — a means to the end.

In the light of this true test, the end, it would not be difficult, though foreign to our present purpose, to show the worthlessness of scores of devices now used in American schools, and especially in elementary schools. They are found in nearly all branches of instruction, and they abound in reading, language, arithmetic, geography, and so-called "manual training." Some of these devices may be properly characterized as *sensations.* They arouse interest, afford momentary pleasure, and give the mind a sort of shock, but result in little mental power or skill and less definite knowledge. What is needed to correct these errors and abuses is an intelligent application of the crucial test of end to all school devices and methods.

Sensations.

And this test should be applied not only to methods and devices, but also to studies, exercises, courses, etc.; and, in such application, it must ever be kept in mind that the decisive fact is not one of simple value, but of *superior value.* It is not enough that a true end is reached; it must be reached in the best possible manner. In education this element of *comparative worth* is a constant factor. The ever repeated inquiry is, "What is of most worth?" and this is not simply a question of worth for other ends, but *as a means of education.* The fact ever to be considered is, that no device, or method, or exercise, is in itself an end, but only a means to an end. The search of pedagogy is for superior means to attain superior ends.

Comparative Value.

It has been elsewhere shown [1] that the comprehensive

[1] White's Elements of Pedagogy, p. 97.

end of education is to prepare man to fulfill the purposes of human existence; i.e., *to live completely.* This includes not only the preparing of man for the highest well-being and happiness, but for the right discharge of all the obligations and duties of life. Man is not only confronted by nature with her forces, laws, and life, but on every side he is surrounded by human relationships. He is to be the head and guide of the family, a member of society, a citizen of the state, and a subject of Divine Government; and out of these relations flow duties and responsibilities of the highest importance.

Ends of Education.

The purposes and duties of a complete human life touch all the relations of man *as man;* and it is evident that these are not met by a course of training specially designed to prepare him to be an artisan, or a merchant, or a soldier, or even a citizen, but to be a man. Manhood is, in a word, the comprehensive end and supreme test of school training.

But man is endowed with a nature capable of three distinct classes of activities, — intellectual, moral or spiritual, and physical; and this fact is the basis of the threefold division of education now generally recognized. These are designated by the terms *intellectual education, moral education,* and *physical education,* each having distinct ends, and these being attained by quite distinct processes. It is not meant that these processes are always separated in school work. They are not only more or less united throughout the course of training, but they often blend in the same exercise. This fact does not, however, lessen the practical value of their separate consideration.

Kinds of Education.

The immediate ends of intellectual training are (1)

the acquisition of knowledge, for guidance, for growth, and for enjoyment; (2) the development of mental power, including the power to acquire knowledge, to express knowledge, and to apply or use it; and (3) the acquisition of skill, or readiness and facility in doing or action, especially in the school arts. The teacher needs to know before beginning an exercise whether its special end is knowledge, or power, or skill; and it is obvious that the more clearly this end is seen, the wiser will be his plans, the more skillful their execution, and the more fruitful the results. The difference in end explains the difference in the two teaching processes called *instruction* and *drill*.

Ends of Intellectual Training.

But our present inquiry is limited to school management, more especially to school discipline; and here the prime question is, "What are the ends to be attained?" Here, as in teaching, the end will determine the means to be employed, and the manner of their use; and it will also afford a decisive test of the teacher's success.

What, then, are the ends to be attained in the government of a school? Forty years ago, the answer of four teachers in every five, capable of giving an answer, would have been, "The end of school government is to secure good order;" and a few of the more thoughtful might have added, "and application in study." These results were in that day widely accepted, not only as the ends of discipline, but as the true measure of success. The school that could meet the "pin-drop" test was approved as admirably governed.

Ends of Government.

But are good order and application in study the ends of school discipline? Are they not rather the mere *conditions* of successful school work, — important as

conditions, but only as conditions? They are not only not ends, but they may be secured by means that subvert the true ends of government, as well as the ends of the school itself. The teacher who consciously sets before himself these mere conditions of school training as guiding ends is liable not only to use improper means, but to be satisfied with a low mechanical success. At best, good order and application in study can properly be made only secondary or subordinate ends.

Character Training.

The government of a school is but a part of a wider function, — the training of pupils for the duties, responsibilities, and obligations of life. The school is only a means to this great end. "Conduct," says Matthew Arnold, "is three fourths of life," but conduct has its source in character; and hence right conduct in life is to be secured by the formation of right character in youth. The prime element in character, as related to conduct, is the power of self-control and self-direction; and hence the guiding end of school discipline is *to train pupils in habits of self-control and self-direction;* i.e., *to prepare them to be self-governing men and women in life.*

Preparation for Life.

It is thus seen that the purpose of school government does not terminate with the school. It faces life, and seeks to give the pupil the ability *to live truly.* It is evident that, to realize such a purpose, school discipline must include efficient moral training, — the awakening of right feeling, the quickening of the conscience, the enlightening of the moral judgment, and the training of the will to act habitually from high and worthy motives.

When measured by such ends as these, government becomes a most important factor in school training; not

a mere condition of such training, but the most vital element in it. It is lifted above the mechanical devices and little arts, which are so often considered its essential elements, to the plane of *character training*, where right feelings and motives have free and full play. It ceases to be the sorry business of keeping children quiet, and becomes a part of the grand art of awakening and training all that is truest and best in human nature.

A practical treatment of school government as an art includes (1) the ends to be attained (already considered); (2) the necessary qualifications of the governor or agent, i.e., the essential elements of governing power; (3) the more important conditions of easy success; (4) mechanical devices and plans; (5) methods of discipline, including moral instruction and training; and (6) punishment, its ends, nature, and methods. To these topics may properly be added the administration of the graded school, including its organization, courses of study, classification and promotion of pupils, examinations, etc., — matters now receiving wide and careful attention, and deserving fuller treatment than the limits of this volume will permit.[1]

Analysis of Treatment.

What is specially needed is the treatment of these practical and vital topics in school management in the clear light of essential principles. This does not involve the divorcing of so-called "theory" from practice, but the basing of practice on fundamental principles. To this end, the teacher needs

Principles and Practice.

[1] See the author's monograph entitled "Promotions and Examinations in Graded Schools," issued by the United States Bureau of Education, 1891.

not only a clear grasp of the guiding principles of his art, but the ability to apply these principles in practice. This ability includes both knowledge and skill, — a knowledge of principles and methods, and skill in their use.

THE TEACHER AS GOVERNOR.

A FEW years since, the writer visited successively two schools that presented a most striking contrast in government. The schools were situated in the same building, on opposite sides of a hall, and were composed of children of nearly the same age, and largely from the same families, thus presenting about equal difficulty in control. Two Examples.

In one of these schools he found a teacher evidently in a struggle from morning to night to control his pupils. He was earnest and determined, and his pupils seemed equally so. They walked heavily on the floor, lounged when reciting, handled books and slates noisily, and otherwise kept up a din of poorly concealed disorder. There was, indeed, insubordination in their look, voice, and bearing.

In the school on the opposite side of the hall he found a teacher apparently unconscious of the fact that the control of fifty pupils rested on her. When he entered, the teacher was conducting a class exercise at the right; and, while he remained, not a glance of the eye disclosed a want of confidence in her pupils. A beautiful spirit of love and harmony possessed the school. The pupils glided noiselessly from seat to class; the books and slates were handled carefully; and a quiet order, born of affection and good will, pervaded the room. Here were blooming all those graces of spirit and conduct that adorn and make beautiful a child.

Why this contrast? Why on the one side of this hall

such obvious failure, and on the other such admirable success? Some who read these lines may think that the difference in the success of these teachers was due to a difference in their methods; to the fact that one used a better system of discipline than the other. But so far as mechanism is method, these teachers were using substantially the same method. They had the same plan of marking, the same system of reporting to parents, the same "rewards" for success in study and conduct, etc. There was doubtless some difference in details, and even in plans; but the real secret of the marked contrast in their success was deeper than method or system. *It was in the teachers.* One failed because he had not in himself the elements of control, and the other succeeded because she possessed them.

Contrast explained.

And yet, how many teachers are looking for the cause of their failure in discipline in external conditions, — in school furniture, in patrons and home training, in principal or school director, etc., — little realizing that there are teachers, waiting to be called, it may be, who can step into their places, and, under the same conditions, easily change discord to harmony, and conflict to peace.

Causes of Failure.

Other teachers are building their hopes of success on new plans and devices, or, to use a much misused term, on *method:* this, too, without duly appreciating, if seeing, the fact that the efficiency of a device or method depends primarily on what the teacher puts into it; and especially the deeper fact that a teacher can never put into a method what he has not within himself.

These remarks are not intended to question the importance of favorable conditions or the value of true

methods in school discipline. These elements of success will receive due consideration in these pages; and it is here conceded, that, other things equal, the better the method, the higher will be its efficiency. But the one truth that demands first and strongest emphasis is *the vital need of proper qualifications in the teacher.* Other things may be important, this is essential. The teacher is the soul of his measures. If he is weak, they will be weak; if he is strong in personal resources, they will be potent. The vital factor in a school is the teacher. He is cause; all else is only condition and result.

The Teacher the Vital Factor.

Elements of Governing Power.

We are thus led to the question, "What qualifications in the teacher are essential to the easy control and guidance of pupils?" In other words, what are the more important elements of governing power?

In answering this question, it does not seem desirable to dwell on such intangible and subtle elements as "personal magnetism," "the power of presence," etc. These endowments may be important and real, but they lie beyond the teacher's conscious control, as well as beyond his easy acquisition or cultivation. They neither fall from the sky nor spring out of the ground at one's bidding.

Personal Magnetism.

The same is true of that much-coveted endowment called *natural aptitude.* This is essential to high success in all pursuits and undertakings, and teaching is no exception. The child is the potential man, and life is but an unfolding and training of innate powers. The old Latin maxim, *Poeta*

Natural Aptitude.

nascitur, non fit, expresses a principle that runs through all human achievement. The artist is born an artist, the soldier a soldier, the merchant a merchant, the shoemaker a shoemaker, although this may not be equally true of the artist and the shoemaker. The higher the skill and insight required in a calling, the higher the natural gifts required for marked success therein. The artist not only needs the natural gifts of the artisan, but he needs some of these gifts in a higher degree, and, in addition, he needs other special gifts. The natural endowment required for success in the trades is much more common than that which is essential to high success in the arts and professions, and for the obvious reason that more artisans than artists are needed.

It is doubtless true that a special aptitude for a given pursuit is usually accompanied with an inclination or impulse to choose it, but neither natural aptitude nor inclination determines always the employments of men. There are born artists in the trades, and born artisans in the arts and professions; but these facts do not affect the principle or law of natural aptitude; and especially is this true in teaching, which is one of the highest and most difficult of callings. No other art requires higher skill or deeper insight than the art of forming character. It is the art of arts.

Special Preparation.

It seems unnecessary to add that the teacher needs natural aptitude for his high calling. What requires special emphasis is the fact that *the teacher needs more than natural aptitude.* Inborn gifts do not make a teacher, any more than they make an artist or an artisan. Nor are inborn gifts and mere practice sufficient for high success. Fruitful skill in

any trade or art is the result of training, and hence it is that special training is becoming the recognized door to every skilled pursuit. It is true, that in the absence of natural aptitude, no person can be made a teacher by training; but training can develop natural endowments, and greatly increase insight, tact, skill, and success. Increasingly the truth is recognized that the teacher needs special preparation for his high work.

We are now prepared to consider those tangible elements of governing power which determine success, and, for the most part, lie within the teacher's conscious control and cultivation.

1. Good Scholarship.

The first of these elements is *good scholarship, — a thorough and fresh knowledge of the subjects taught.*

This is conceded to be an essential condition of successful instruction, but few may see clearly its vital relation to easy control. Whatever increases the confidence of pupils in the teacher lessens the necessity of outer control, and whatever lessens their confidence increases the necessity of outer control. This seems too obvious a principle to require more than a clear statement. Confidence is the sure basis of cheerful obedience, — the prompt and happy yielding of the pupils' will to the will of the teacher: and hence, as confidence grows, the necessity for outer control lessens; and, as confidence lessens, the necessity for outer control increases.

Confidence.

Other things equal, the confidence of a school in a teacher will rise or fall with the thoroughness and freshness of his knowledge of the lessons taught: and the reason is obvious. The teacher stands before a

school chiefly in the office of an instructor, and the wit of the youngest pupils is sufficient to see that the teacher should know what he attempts to teach. Thorough and accurate knowledge wins the confidence and esteem of pupils; but ignorance and inaccuracy destroy confidence, and multiply occasions for authoritative control.

Interest and Attention.

Thorough and fresh knowledge not only wins the confidence of pupils, but it also awakens interest, holds the attention, and secures diligence in study. The principle is evident. The teacher's interest in the lessons taught begets interest in the pupils, their interest secures attention, and interest and attention insure application and progress. It is thus that the teacher's attainments touch the pupils in all their relations and duties, and, in a sense, create the conditions which issue in good order. More than one teacher, weak in what is commonly regarded governing ability, has easily controlled large classes by the clearness, accuracy, and fullness of his instruction. It is believed that more teachers are failing in discipline from inadequate scholarship than from any other one cause. Scholarship is governing power.

Illustrations.

School experience is full of illustrations. A teacher enters a strange school, and by his pleasing ways makes a good impression, and soon wins the confidence of pupils and patrons. Before the first week closes, a pupil asks him to solve a problem in arithmetic, and the teacher blunders. His failure is soon known to the pupils, and other tests follow, until the teacher is disclosed as incompetent to teach arithmetic. What follows? If he govern the school easily after such a disclosure, it will be in virtue of

superior power in other directions. More than one teacher has been broken down in discipline by a rumor reaching his school that he held the lowest grade of certificate, and that this was granted as a special favor.

On the other hand, many a teacher has won the esteem and even the admiration of a school by the fullness of his knowledge, the clearness of his explanations, and the glow of his own interest in the subjects taught. Many years ago, a young man, just passed his majority, took charge of a Cleveland Grammar School as a substitute for an experienced principal who had been granted leave of absence on account of ill health. He spent in the school most of the principal's last day, seeking information respecting his new duties. In the evening he carefully prepared, as he supposed, all the lessons to be taught the next day, and in the morning he entered with some confidence upon his temporary work. After the opening exercises, the classes were called, and, to his surprise, there appeared before him a class in physiology, — a branch of which he was entirely ignorant. His description of that first recitation — the teacher firmly seated in his chair, with his eyes on the text, and his finger on the answers to the successive questions — has amused many an audience of teachers, too many of whom had probably realized in their own experience at least a suggestion of the situation described!

But the outcome of the incident suggests a very important lesson. When the young principal safely reached the close of that half hour's agony, he resolved that he would teach the class for the eight weeks of his engagement without again opening a book in its presence, and he kept his resolution. He not only mas-

tered the lessons as presented in the book used by the pupils, but he read other books on the subject, interviewed physicians, and even began the study of comparative physiology. As a result, he stood before his class daily "full of physiology," and out of that fullness he taught the subject with glowing interest and enthusiasm. He made like preparation in the other branches, though less, being familiar with them; but he "conquered the school with physiology," as he was wont to express it. He governed the great school for two months without a case of corporal punishment, — an unusual occurrence in those days, — and at the close of his engagement received an unsolicited appointment to a permanent principalship, and thus entered on his professional career.

Nor is this young principal's experience exceptional. Many a young teacher has "won his spurs" and secured a good position by his superior attainments, — not simply attainments secured in school and college, important as these may be, but attainments widened and freshened by daily study. The knowledge that tells in the classroom is *fresh* knowledge.

Daily Study.

We are thus brought to a consideration of the importance of daily study as a means of growth in governing power and influence. The necessity of daily preparation as a condition of successful teaching has been fully set forth in another treatise,[1] and all that is needed here is to show that the easy control of a school depends on the same condition.

The power to awaken interest and hold the attention of pupils is due as much, if not more, to the freshness of the teacher's knowledge as to its fullness. But

[1] Elements of Pedagogy, p. 211.

freshness of knowledge can only be secured by daily preparation, and no lesson is so simple as to make such preparation unnecessary. Even the reading lessons in a primer require some attention as a condition of the best possible instruction. The review of a lesson before teaching it, discloses new facts or new relations, awakens a fresh interest, makes the memory more ready and accurate, and in other ways increases the teacher's ability to interest and instruct a class. Moreover, such a preparation not only makes better instruction possible, but it saves times. A lesson carefully prepared can be well taught in much less time than is possible without such preparation, — a fact abundantly attested by school experience. Not only is time in class work thus saved, but the time spent by the teacher in preparing his lessons comes back to him in the increased interest and application of his pupils; in their confidence, obedience, and cheerful acquiescence in his wishes.

Dr. Arnold.

It is said that Dr. Arnold of Rugby was once asked why he spent several hours daily in his study, preparing lessons which he had taught for years, and that his answer was, "I wish my boys to drink from a running stream, and not from a stagnant pool," — an answer that showed a deep insight into the conditions of all true teaching, and especially that which takes hold of the heart and life of the pupil.

Study and Health.

Many teachers excuse themselves for the neglect of needed preparation for teaching, on the plea that they are too much exhausted by daily care and labor to give any thought or attention to study. There may be cases in which failing health forbids full preparation, and we would not knowingly lay the

weight of a straw on the conscience of an overtasked teacher, struggling against ill health; but, if our observation be not at fault, there are ten teachers failing in health from the want of daily study to one whose health is impaired by such study. It is not overwork that impairs the health of so many teachers, but *worry*. They carry the petty annoyances and trials of their schools as a constant burden. They are kept in mind by day, and too often enter into their dreams at night. It is this that brings pallor to the cheek, and puts a tremor into the nerves.

Remedy for Worry.

The only effective remedy for this useless worry is to exorcise it by earnest preparation for class instruction. That teacher is wise who gives daily ten minutes to such preparation, to one minute to the petty worries of discipline. This will substitute a soul-refreshing activity for one that kills. A teacher who enters her school in the morning lighthearted, teaches joyously all day, and then, locking all care inside, goes away to prepare herself for to-morrow's teaching, is not likely to suffer in health because of her occupation; provided, of course, she teaches in a properly ventilated room, and takes necessary recreation and outdoor exercise.

2. Skill in Teaching and Managing.

A second element of governing power is *skill in teaching and managing*.

It is one thing to know a subject, but it is quite another thing to be able to teach it effectively. The teacher needs not only knowledge, but skill, — skill in instruction, skill in drilling, skill in testing results, etc.

Such skill is not only essential to successful teaching, but it wins and increases the confidence of pupils, awakens interest, secures attention, imparts facility in learning, increases application, and otherwise enters helpfully into the pupils' efforts and conduct.

Skill wins Confidence.

When young, the writer took a few lessons in penmanship under that prince of American penmen, Platt R. Spencer, who, in his day, taught many large classes of young people, with little, if any, thought of order. When Spencer stepped to the blackboard to give an illustration, he never called for attention. It was his without the asking. All eyes were gladly on the master; and, as those matchless forms leaped upon the board, interest gave place to an admiration that sent increased dexterity into untrained fingers. The consummate skill of the great penman was at once an ideal and an inspiration to his pupils. This is true of all great teachers, not only of art, but of science, literature, etc. Their masterly skill in instruction is an inspiring ideal, begetting confidence, interest, docility, effort, success.

Illustration.

The same is true of skill in managing. It is not enough that the teacher knows how a class should be called or dismissed, how pupils should use the blackboard, how slates and pencils should be distributed, etc., but to this knowledge must be added *skill of execution.* It is actual skill in the arts and devices that enter into school management that increases the teacher's power of easy control; and it may be added that the highest skill in these arts is always free from the "Company, front!" of the school martinet. It secures order, but an order born of an order-loving

Skill in Managing.

spirit. It causes a school "to run like a clock," but, like the clock, by an *inner impulse*. Such skill is governing power.

As a means of acquiring this needed skill, whether in teaching or managing, a teacher must study his art. Skill is not the result of simple practice or experience, and this is specially true in teaching. It must be a guided experience. One month of teaching under the inspiration and guidance of true ideals is worth a year's teaching without such guidance. The young teacher must make himself familiar with the best available experience, not for blind imitation, but for intelligent appropriation. He must study plans and devices, always subjecting them to the one decisive test, — *the end to be reached*. He should study method, but in the light of sound principles, and, to this end, he should acquire as clear a grasp as possible of at least a few of the more fundamental principles of teaching. Rational methods of instruction are only practicable to those who have some insight into the principles on which they are based. The superficial empiric in teaching is liable to blunder in every new application of his knowledge.

Acquisition of Skill.

In devising and adopting plans, the teacher should take special care to use those adapted to *his* conditions and ability. Not every Hebrew warrior could fight in Saul's armor, and it is not every teacher that can do his best in the pedagogic armor of Socrates. The plans and methods which a teacher successfully uses must be, in a sense, his own. They must embody his ideals, and be adapted to his individual characteristics and power. The true teacher must be more than an operative, following prescribed forms

Individuality.

and methods. Carpets may be woven and garments made by pattern, but the unfolding and informing of a human soul requires the artist's hand and the artist's spirit.

Nor can the teacher rely on general plans or methods. Special adaptations will be required in the several branches of study, and also in the different subjects in each branch. Every lesson or exercise has its special ends, and every class its pupils who need special treatment; and these must be considered in the teacher's preparation and work. A new illustration will be needed here, a different presentation there, and these skillful adaptations will largely determine success. Growth in skill is the sure result of an intelligent and conscientious study of the teacher's art, and growth in skill means increasing governing power.

Special Plans.

It only remains to add, that needed skill, whether in teaching or managing, cannot be acquired without intelligent practice. Skill is the result of repeated action, and hence it requires time for a teacher to be at his best in the use of a new plan or method; and the more rational the plan or method, the longer the time required for its mastery. This fact is often overlooked. True plans are often condemned and set aside because untrained teachers cannot at once use them successfully. Elsewhere [1] we have presented at some length the different plans of calling on pupils to recite, but the plan there commended cannot be used by a novice at the first trial. Its easy and skillful use may require not only some modification, but weeks of practice.

Need of Practice.

[1] Elements of Pedagogy, pp. 182–192.

Skill in turning a grindstone is readily acquired; and the more mechanical and rutty a plan or device, the more readily can untrained teachers use it. This fact explains, at least in part, the former well-nigh universal prevalence of the old rote and turn methods of reciting, and also their present wide use, notwithstanding the oft-repeated disclosure of their weakness and failure. Crank-turning in teaching is a simple process, and hence the large number of crank-turners in our schools.

Crank-Turning.

3. Heart Power.

Another element of easy control is *heart power:* i.e., *love for pupils, and that love most conscientiously shown toward those who need it most.*

The difficulty in the government of most schools is limited to the control of a very few pupils; and these are usually children born with unhappy dispositions, and often into unfavorable home life and influence. Success in governing these pupils means easy success in the control of the school. As a condition of the successful government of wayward pupils, the teacher must win their confidence and esteem, — must link them to him with a true affection. It may be possible, and sometimes necessary, to restrain such pupils by authority, or to rule them temporarily by force; but they cannot be led except by true affection. There is no incentive or restraint so potent as that of love. *Love* is the last word in the vocabulary of child control.

Condition of Control.

But special emphasis needs to be given to the fact that the teacher's love is to be shown most conscien-

tiously toward the pupils *that need it most,* — not to the most deserving, but to the most needy. This important principle is most happily illustrated in the discipline and training of reformatories. The successful teachers in these institutions are men and women of heart power, — those who can love the erring and wayward, — and their happy influence and success show that the heart knows the heart. A reformatory without love would be a prison; with love, it may be a home.

Love for Pupils.

A teacher once sent word to the superintendent that she wished him to call at her school; that she was failing in its control. He visited the school, and soon learned the secret of the trouble. The teacher had formed a dislike for a few troublesome girls, and her influence over them was gone. On being urged to take these girls, several of whom were moral orphans, lovingly to her heart, she replied that she could not do it. "I can love," said she, "a lovable child, but I cannot love a hateful one. I hate some of these girls so, that I feel relieved when they stay at home." And yet here were a few girls, without helpful home training and encouragement, who needed not only this teacher's instruction, but her interest and her love. Under God she had the opportunity to win these neglected ones, and to put some joy and hope into their hearts, and a little sunshine into their lives. In the presence of such need and opportunity, this woman's heart was under the control of mere natural affection, — love for the lovable, and hatred for the hateful! The love of the true teacher takes hold of the child's future, and it sees even in the wayward the possibility of a noble man or woman. It is this love that lifts up the fallen, carries light

Illustration.

into moral darkness, and sends the missionary to the heathen.

Pestalozzi.

The history of pedagogy presents no more impressive example of the power of love in the schoolroom than that afforded by the experience of the great Swiss reformer, Pestalozzi. To an abiding faith in the possibilities of child nature, he added a controlling belief that love and kindness would touch and open the hearts of children, and call forth love and respect in return, — a principle which he demonstrated in his now historic experiments at Neuhof, Stantz, Burgdorf, and Yverdun. If any reader is disposed to discredit the efficiency of this principle of love, let him read the brief but touching story of Pestalozzi's experience at Stantz, the stricken Swiss village where French soldiers had met the heroic resistance of the Swiss peasants with inhuman slaughter, without distinction of age or sex. Few schoolrooms have ever been filled with more unlovable and disorderly pupils than the forty (soon after eighty) destitute and degraded children whom Pestalozzi received, with open arms, on that cold day in January, 1799; and with what love and self-sacrifice were they cared for and served, and what a conquest of hearts and reformation of lives were the results! "If ever there was a miracle," says Michelet, "it was here," — the miracle of love.

Stantz.

Real Love.

The love that thus wins the hearts of children is real love, and not its profession. We wear no veil over our hearts in the presence of children. As the electrometer trembles at the presence of the feeblest electric current, so their little hearts are responsive to our most secret feelings and impulses. Love in the heart does not need to be proclaimed. It

beams from the eyes, radiates from the face, breathes its benedictions in the voice, and discloses itself in movement and bearing. Our professions of love must bear the stamp of the heart, or they will not pass at par over the counters of childhood.

It is a mistake for a teacher to thrust himself into his pupils' conduct, and feel that it is *personal*, — a mistake unfortunately not confined to young teachers. It is both unwise and unjust for a teacher to feel that the misconduct of his pupils is aimed at him, — that they are actuated by conscious personal feelings toward him in all that they do or fail to do. Such a feeling is sure to estrange the teacher's heart, to lead to personal likes and dislikes toward pupils, and to end in discord. A reference to his own experience as a pupil ought to dispel such a delusive suspicion from a teacher's mind. The conduct of a pupil may be aimed at the teacher, may have a personal feeling back of it; but this is exceptional, — at least should be so considered. It is a serious mistake to put the government of a school on a personal basis. The true policy for the teacher is *to keep himself out of his pupils' conduct*, — to consider misconduct as an offense against the school, and not against himself.

Pupils' Conduct not Personal.

The writer once gave this advice to some young teachers in a county institute in Ohio, and in the evening he was surprised, and the audience convulsed, by a very pat illustration given as an introduction to an elocutionary entertainment. The elocutionist said that at the close of the afternoon session he put on his overcoat and fur muffler (the first seen in that section) and, with the words, "Keep yourself out of your pupils' conduct," ringing in his ears, started for the

Illustration.

hotel. As he was turning a corner, a little imp across the street yelled out, "My! ain't that feller got long ears!" Supposing that the remark was suggested by his fur muffler, and aimed at himself, he started across the street to punish the fellow for his impudence, but, on glancing up the street, he saw a man leading a mule with the longest ears he had ever seen. He came quickly to the conclusion that the boy meant the mule! "It is usually wise," he added, "to take it for granted that the mischief of the school is aimed at the mule!"

4. Will Power.

Another element of easy control is *will power,—the teacher's ability to hold first himself and then his pupils right up, day after day, to uniform conduct and effort.*

This evenness of control not only wins confidence, but it also establishes right habits, and these are essential to that facile conformity to system that marks a well-governed school. Habit is the secret and the condition of self-control and self-direction. It is just as easy for two pupils to sit together all day and not whisper once, as to whisper all day, provided that they form the habit of sitting together without whispering.

Habit.

But how are habits formed? Not by a mere resolution or purpose; not by a single effort, or by a series of fitful efforts, but by repeated and continuous activity. Every act of the soul leaves as an enduring result an increased power to act and a tendency to act again in like manner, and every repetition of an act increases this power and tendency. When this resulting tendency becomes so strong that an act

How Formed.

is repeated without conscious voluntary effort, the result is called habit. How many admire the skillful movements of a military company without thinking of the many hours of persistent drill that are back of all this precision and uniformity!

This is the secret of the quiet self-control and easy movements of a well-trained school. These are not the results of a spasm of order or a single day's effort. It is habit that enables pupils to rise promptly and quietly, to walk on the floor noiselessly, to stand gracefully when reciting, to speak in clear and natural tones, to repress the desire to communicate with others, — in short, to do everything without effort or resistance that is essential to a well-regulated school. It is habit that makes the pupils' conduct free, spontaneous, and uniform.

Habit in School.

It is for this reason that the first month of a school term so largely determines the ease with which the school is to be managed. If, from the first day, the pupils are held evenly and firmly to duty, right habits will be formed and right action be made easy. If, on the contrary, the teacher is capricious and vacillating in his requirements, with neither uniformity nor firmness in control, right habits will not be formed by the pupils, and the teacher's energies will be exhausted in the directing of the school, if not in the suppression of actual disorder.

First Month.

This fatal weakness in school discipline is shown in the experience of those teachers who are subject to spasms of discipline; who punish one day what they do not notice the next; who have "clearing-up times" in which they bring disorderly pupils "up standing;" who "turn over a new leaf"

Weakness of Spasms.

once a month, or every Monday morning, and then lose all they have gained by a failure to keep the school in hand, — a common weakness in the experience of the old-time schoolmasters, one of whom has a sure place in the writer's memory. The week in his school always closed with disorder, and also with a determined and threatening announcement that on Monday morning he should "turn over a new leaf." On Monday the master came to the school "armed" with whips and a fixed purpose, and he was not long in conquering a peace. Pupils were punished for the slightest offenses. The school soon settled into a stillness that could be felt, and the master's stern features began to soften, and an expression of satisfaction soon stole over his pale face. By Tuesday his vigilance and determination relaxed somewhat, and some of the more daring pupils indulged a little in "furtive mischief." On Wednesday the master's spasm of pluck disappeared, and the wonted hum of disorder filled the place. On Thursday and Friday chaos reigned, with some threatenings, and the week closed with the announcement that a new leaf would be turned on Monday! The writer was then a small lad, but he was old enough to wonder why the master did not keep the school in order when he once had it under control. Fickleness in discipline is sure to end in disorder, but pupils yield to and respect firmness and evenness of control.

Illustration.

The fact may need emphasis here, that the will has most power in school discipline when accompanied *by a silent tongue.* No expenditure of energy in a school is more futile than scolding or fault-finding. It is not what is said of a pupil's past

Silent Tongue.

conduct that tells, but *what he is required to do.* If, for example, the pupils in a class rise carelessly and come in a disorderly manner to the recitation seats, no amount of scolding or talking then and there is likely to mend matters very much. What is far better is the prompt and quiet correction of the careless rising by requiring the pupils to be seated and then rise again, and to be seated and rise a second time, if this be necessary; and, to secure these results, a quiet motion of the hand is much better than a storm of words.

A superintendent, wishing to secure an efficient disciplinarian, visited at the opening of a term a school with many new pupils. A class was called, and the pupils rose carelessly. They were promptly seated, and then, by a motion of the hand, were called again. The second rising was not quite satisfactory, and they were again seated. At the next silent signal the pupils all rose properly, and this was recognized by a pleasant "I thank you; that pleases me." This exhibition of quiet power satisfied the superintendent, and the teacher was invited to take a better position. "Ten words of praise to one of censure," is a good maxim in an elementary school. Right habits are the result of training, not of talking, and the habit of quiet self-control is no exception. Illustration.

This leads to the related fact that the teacher's will is most effective when unsupported *by a show of force.* The presence of a rod or ferule always discounts the teacher's personal power, and the same is true of threats of punishment. There were once many schools in which the rod had more power than the teacher, and there may still be teachers whose personal weakness needs to be thus supplemented; but No Show of Force.

these facts do not affect the principle under consideration. A threatening rod is a serious hindrance to the personal influence of any teacher.

Illustration.

A lad of fifteen was once unwisely intrusted with the breaking of a vicious colt; and, in his many conflicts for mastery, he was wont to use the rawhide freely, sometimes waling the infuriated animal with blows. An experienced horseman, witnessing one of these struggles, sent across the street to the lad these words: "Boy, boy! keep your whip still and your lines steady." The lad acted on the horseman's advice, and in a month the colt was conquered, becoming as docile under the saddle as he was beautiful in form and step.

Boys, like horses, respect a firm hand and a steady line. It is evenness of control that wins. An essential qualification for the easy government of a school is *backbone*.

5. Good Eyes and Ears.

Another element of governing ability is *good eyes and good ears, — the ability to know what pupils are doing without watching them; to "take in" a school without espionage.*

Present-mindedness.

This power is more than good eyesight and acute hearing. It includes not only acute physical senses, but the mental habit of easy attention to what is going on in one's presence, — a power which may be properly called present-mindedness, as weakness in this direction is called absent-mindedness. It is soul-sight.

This element may be one of those inborn powers that

cannot be easily cultivated, and yet the writer has known conscious weakness in this direction to be overcome in good degree by attention and effort.

The value of good eyesight and hearing in the government of a school is fully attested by experience. There is not only the power of restraint but of inspiration in the eye, — to take one element. What a help to a wayward pupil is the consciousness that the eye of the teacher rests upon him, not in suspicion, but in sympathy and love! The eye of the wise and good has ever been an incentive to right conduct, and a restraint to wrongdoing; and this is especially true in childhood and youth. Evil shuns the light. There is no such exorciser of evil impulse and inclination from the human heart as the consciousness that there rests upon man an all-seeing Eye that is never closed.

Power of the Eye.

On the contrary, there is no one defect in a teacher that is surer to be attended with more or less disorder than imperfect sight or hearing. Even well-disposed pupils will almost unconsciously take advantage of such a weakness, while the ill-disposed may be tempted to actual misconduct. The writer has had official relations with several teachers in school and college, who, from age or other infirmity, were losing acuteness of sight or hearing; and in each case this has been attended with more or less decline in disciplinary power, even when met, and in some degree counteracted, by increased care and effort. Teachers who are unconscious of their infirmity, especially in hearing, are likely to be troubled over what seems to them an unaccountable increase of difficulty in discipline.

Imperfect Sight and Hearing.

But this defect in observing power may not be physical. It is perhaps more frequently due to a habit of inattention to what is occurring in one's presence. A teacher may have good eyes but see not, and good ears but hear not, the things which concern his peace. I have seen pupils in more than one class pass papers and even slates right before the face of a teacher who seemed to be looking in their direction, and yet did not notice what occurred. He was absorbed in the lesson, and saw and heard little else.

Habit of Inattention.

A most striking illustration of this weakness was once afforded by a visit to a primary school. As we entered the front hall, we heard, through the open transom, the hum of mischief within. We rapped twice at the door before we were admitted; and, being seated on the platform, we had full view of the pranks of the pupils. We have seen many a disorderly school, but we never saw as many imps of mischief out on parade as were seen in this girls' school; and possibly the reader can imagine the scene. The teacher, a pleasant lady, was conducting an exercise in reading, apparently all unconscious of the din that filled the room. As we rose to leave for relief, the teacher, noticing our movements, stepped to the front of the neatly carpeted platform, and in a very sweet voice said, "Little girls, little girls! It seems to me I hear a whisper somewhere!" Perhaps she did, but we would as soon think of listening for a firecracker on a field of battle!

Illustration.

It seems important to add that this observing power has also great value as a means of checking incipient evil. It enables the teacher to discern wrong tendencies in pupils before they lead to positive misconduct,

and thus wisely to exercise control when only a little may be needed. The highest efficiency in this direction requires a discerning power as unconscious in its action as instinct.

The Ichneumon.

There is a little animal, not larger than the domestic cat, that keeps the valley of the Nile from being overrun by crocodiles, and yet it is not strong enough to harm a crocodile; but, as it makes its journeys up and down the banks of the river, it sees fresh tracks in the sand, and instinct teaches it that these are made by the female crocodile, seeking the sand to deposit her eggs to be hatched by the sun; and, following these tracks to the place where the sand has been disturbed, it opens the same with its little feet, and breaks each egg; and each egg broken is a crocodile dispatched. The ichneumon is the perfect type of the easy disciplinarian. His whole business is *egg-breaking*. He does not wait until mischief hatches out into misconduct, and then, with a rod or ruler, attempt its correction; but he is keen-sighted enough to see mischief in its incipiency, in its beginning, when a look or word may dispatch it. This egg-breaking in discipline requires not only sight, but insight. Every round object is not an egg, and every egg does not contain a crocodile. The killing of mischief in the egg involves the knowing of the eggs that contain it.

6. Common Sense.

Another element of governing ability is *common sense, — practical wisdom in dealing with the little affairs that make up school life.*

Common sense is not sense common to all persons, but sense in common things, — practical wisdom in

dealing with common affairs. The adjective has slipped away from the noun which it qualifies.

Common sense, as thus defined, is an important factor in school discipline. It knows when to speak and when to keep silent, when to make request and when to command, when to commend and when to reprove. Common sense knows how and when to put its hand on a child's head, how to appease him when aggrieved, how to unlock the door to his heart, how to find a side door when the front door is bolted with anger or obstinacy, how to come up on the right side of a displeased patron, etc. Common sense does not turn its ears in all directions to catch flattery or criticism, does not thrust itself into the pranks of pupils, and does not lose sleep over useless worries. It desires real progress, and keeps faith and step with right and duty.

Importance.

All great disciplinarians, whether in school or college, have been persons of strong common sense; of tact not only in detecting, but in dealing with misdemeanors, — a tact born of common sense and a keen insight into human nature. The exercise of this sense in dealing with children requires an intimate acquaintance with child nature, the feelings and motives that govern them, and a genuine, loving sympathy with them in all their little trials.

Great Disciplinarians.

It is a very common mistake for teachers to attribute wrong motives to children, — to suppose that they have been influenced by the same feelings that would influence an adult in like circumstances. They forget that children act more from impulse than reflection, and that as a result their conduct is more spontaneous than intentional. Not only is the

Common Mistakes.

child's knowledge limited, but his power of will to resist feeling is weak. Many a child has been punished for insubordination when the real difficulty was an inability of will to do what was required, — an inability due to the temporary dominancy of uncontrolled feeling. It was once not an uncommon occurrence to suspend pupils from school, or otherwise punish them, for a failure to speak a piece or read a composition before the school; and yet this failure was sometimes, if not often, due to a positive inability "to pluck up courage" to go through the severe ordeal. Nothing less than a desire strong enough to cast out fear can sufficiently reënforce the will of a diffident pupil under such circumstances. The old-time teachers failed, either from ignorance or lack of sympathy, to put themselves in their pupils' places, — one of the axioms of common sense.

7. Moral Character.

The most vital element of governing power is *a positive moral character and life.*

We thus come back, in our analysis, to the one essential fact of the school, — *the teacher;* and we reach the one essential fact in the teacher, — *character.* Through all the methods and measures of the school must run the vitalizing influence of the teacher's inner life. This is the one element of power that can touch the heart and conscience of pupils with an inspiring inner influence that makes outer control unnecessary. It is a great mistake to suppose that moral influence and character can be divorced. We might as well attempt to separate the stream from the fountain. The one is the consequence of the other;

Character and Influence.

and, where genuine character is wanting, there will be missed the irresistible charm and power of indwelling goodness and manliness. The most potent moral influence of the teacher emanates secretly from the inmost spirit of his being.

Addison, in one of his exquisite allegories, describes a conflict for dominion between Truth and Falsehood. As Truth, with her shining attendants, enters the mythical regions where Falsehood sits upon her throne, the light which emanates from her person falls upon Falsehood, and the goddess fades insensibly; and, as Truth approaches still nearer, Falsehood, with all her retinue, vanishes and disappears, just as the stars melt away in the brightness of the rising sun. We have in this allegory a beautiful illustration of that marvelous charm, that almost resistless influence, which flows unconsciously from an exalted, noble character.

Allegory by Addison.

In the training of the young, much more depends on what the teacher really is than on what he says. If devotion to God, to truth and duty, does not glow within his heart and life, his outer efforts to secure such devotion in his pupils will avail very little. His words must bear the stamp of a true man. Dr. Huntington has truly said, —

"Not the most eloquent exhortations to the erring and disobedient, though they be in the tongues of men or of angels, can move mightily upon your scholars' resolutions till the nameless, unconscious, but infallible presence of a consecrated, earnest heart lifts its holy light into your eyes, hallows your temper, breathes its pleading benedictions into your tones, and authenticates your entire bearing with its open seal."[1]

[1] Huntington's Unconscious Tuition.

This truth also discloses the secret of the potent influence, for good or ill, of the *teacher's personal example.* Truth translated into life not only wins intellectual assent, but it touches the heart. "There is," says Dr. Blackie, "no kind of sermon so effective as the example of a good man." This is especially true in the schoolroom. If the teacher would banish deception and falsehood from his pupil's life, he must first exorcise them from his own. If he would make them gentle, kind, and pure, his own life must daily exhibit these virtues.

Teacher's Personal Example.

Not only the example, but the spirit, of the teacher is an element of influence. A sunny, cheerful, happy spirit wins children's hearts more surely than words; and, besides, such a spirit is sure to awaken cheerfulness and happiness in return. The writer once visited a primary school in charge of a cheerful, sunny teacher. A pupil made a mistake in reading, and the teacher endeavored to lead the child to see and correct it. Every word was accompanied with a sweet, assuring smile, which not only put the child at ease, but lit up her face with happy confidence. On leaving the room, a friend said he would give five dollars for a picture of that teacher and pupil at the moment of the latter's success; that he would like to show it to several teachers of his acquaintance, who meet every mistake with a frown. How many teachers have the habit of talking to their pupils in a high-keyed, sharp, and rasping voice! We never enter a schoolroom where such a teacher is "at his best" without feeling an impulse to make a hasty departure.

Teacher's Spirit.

What is said above of the influence of a cheerful, sunny spirit is also true of a generous, unsuspecting,

trusting disposition. Confidence is as surely attended by good will as distrust is accompanied by dislike, and certainly it is not in human nature to like to be treated with suspicion; and this is not only a common but a serious mistake in the government of children. But what we desire to emphasize is the happy influence of a positive trust and confidence, — not a trust born of moral weakness, blind to actual wrong, and easily deceived, — a weakness sure to be despised even by the youngest, — but a trust born of love. "Charity thinketh no evil," but it is not blind to evil.

Generous Disposition.

It is also important that the teacher be free from ill temper and a censorious and irascible spirit. Some teachers mistake severity for thoroughness. They resort to sharp criticism and sarcasm to cause pupils "to do their best," as they say, forgetting that such treatment prevents any one from doing his best. Fear dissipates attention and prevents thought. Teachers who break into anger because pupils make a mistake, commit a blunder tenfold greater than their pupils. What tortures sensitive pupils suffer under such teachers, and especially children who live in an atmosphere of sympathy and love at home! The young teacher should resist every impulse to be angry, or to speak in a harsh and petulant manner. If there be a disqualification which, next to immorality and ignorance, should be a bar to the teacher's office, it is the possession of a morose and irascible temper. The man who cannot control his own temper and spirit is not fitted to be the guide and pattern of the young.

Ill Temper.

It seems unnecessary to add that the teacher should be a man who speaks the truth and acts the truth. It is a great misfortune for a

Truthfulness.

child to be under the influence of a teacher who deceives patrons and visitors as to the real attainments of pupils; who trains his pupils to seem to know what they do not know, as in public examinations, so called; who assigns false reasons for his acts; who pretends not to be watching pupils that he may "catch them in mischief;" who makes promises that he does not intend to keep, or, what is about as bad, forgets to keep; who pretends to know that of which he is ignorant; who marks pupils in the absence of knowledge; or who, in other ways, departs from the truth. In truthfulness, the teacher cannot be a signboard. He must himself go the way he points.

Evil Habits.

It ought to go without the saying that the teacher of children should be free from vice. He who would form in the young a controlling purpose to keep their lives free from evil habits, should keep his own life free. It is the clear and high duty of the school to fortify its pupils against evil habits, — habits that destroy health and reputation, that waste time and money, that take away self-control, that dishonor one's self and family, etc.; but instruction in these matters, though scientific and even beautiful, will accomplish very little if offset by the teacher's personal example. Such instruction must come from the teacher's heart, and be emphasized by his life.

If the writer had the power of making one law for the governing of American schools, and only one, and this in a single sentence, — a law to be written over every schoolroom door, — he would have little difficulty in determining what it should be. It would be in about these words: *No man or woman shall enter here as a teacher, whose character and life are not fit models for the young to copy.*

CONDITIONS OF EASY CONTROL.

MERE conditions do not determine success; but, when favorable, they make success easier, and hence are worthy of careful consideration. Attention is invited to several of the more important conditions in school government.

REQUISITE QUALIFICATIONS.

The vital condition, as already shown, is *a teacher possessing requisite qualifications.* This is subjective and essential, and has been fully considered above. There are other important conditions which also pertain to the teacher, but are more external and less personal.

REQUISITE AUTHORITY.

The first of these conditions is *the teacher's possession of requisite authority, — an authority clearly recognized by pupils and patrons, and all others directly interested in the school.*

This is an important condition, not only for easy control, but also for the highest success in instruction. The more the teacher represents officially as well as personally in a school, the higher will be the pupils' confidence in him, the easier his control, the more effective his plans, and the more successful his efforts. This is an obvious principle, — too obvious for extended discussion, were it more generally observed.

The teacher is not only *in loco parentis*, but he also stands in his own place, and, in virtue of his office, is vested with rights and powers, as well as with responsibilities and duties. It is important that these inherent rights be recognized and honored by all. It is the beginning of serious trouble in a school when the officers thereof call in question the rightful authority of the teacher, and this is often done ignorantly. There are not a few persons who suppose that all of the teacher's authority in a school is delegated by the school board, and hence that this authority may be limited or denied by such board at its pleasure. This supposition overlooks the historical fact that the teacher existed long before the school board, and that, in virtue of his office, he was endowed with inherent rights and authority. The law nowhere denies or annuls these historic and inherent teaching powers, nor does it invest them in the school board. They remain with the teacher, an essential attribute of his high office.

Inherent Authority.

It is true that the law gives school boards the power to employ teachers, to prescribe courses of study and instruction, and to exercise supervisory authority over the schools; but supervision is not teaching, and the supervisory function as embodied in the school board does not include teaching functions. The school board may employ teachers; but neither its officers nor its members are teachers, and they cannot wisely or legally exercise teaching powers or functions.

Powers of School Boards.

The authority of the school board to prescribe needful regulations for the government of the schools ought not to be construed as conferring the right to abridge

or annul inherent teaching powers. Rules relating to the details of instruction and discipline should, for this reason, be most carefully considered. No school board, for example, can rightfully prescribe that teachers shall punish with a rod any pupil who whispers without permission, this being a clear assumption of the teaching function; but a board may properly enact, if this be necessary, that no pupil shall be punished with a rod for failing in a lesson, such punishment being a clear abuse of the teacher's authority, and, it may be added, an abuse so obvious that no regulation ought to be required for its correction.

School Regulations.

As a rule, school regulations touching the *details* of discipline and instruction, if enacted, should be prohibitory of obvious abuses, and not didactic or directive. It is the teacher's function to determine when punishment is required, to devise detailed plans of instruction, to assign lessons and exercises, to decide when they are properly prepared, and to determine the steps to be taken in reaching a desired result. These and other like duties are elements of teaching, and as such belong primarily to the teacher.

Prohibitory Rules.

One of the tendencies in present school administration that most needs correction is an increasing assumption by school officers of the rights and duties inherent in the teacher's office. This tendency is not only seen in school regulations that violate the principles above stated, but more seriously in supervision, and especially in supervision by members of school boards, acting as individuals or as committees. It is believed to be not an uncommon thing for a school director or trustee to dictate to teachers the methods to be used in teaching

Assumption of Teaching Powers.

given subjects, and also what they are to require the pupils to do. Teachers are told authoritatively that they must not require pupils to prepare spelling lessons by writing; that all spelling exercises must be oral; that pupils must be taught the alphabet before they attempt to read; that pupils must be permitted to read at least one verse each, and that they must read twice a day; that the pupils must recite by turn; that pupils must not "begin multiplication" until they have learned the multiplication table; that the rules in arithmetic must be learned by heart before any problems are solved; that the text in geography must be committed to memory; that no wall maps are to be used in recitations; that all tables in primary grades are to be recited in concert, etc.

It is easy to see the mischief which must result from such official dictation in the details of teaching, and it is obvious that such dictation is even more mischievous, and perhaps more common, with reference to discipline; and all this mischief may be done by a school officer without his even dreaming that neither the law nor the school regulations give him an iota of official authority in these matters; that he has no more legal right "to play teacher" in the schools than any other citizen. It may, of course, be entirely proper for a school director or committeeman to call attention to what may seem defects in a school, or to make suggestions looking to its improvement, — and every true teacher will welcome such efforts to render assistance, — but we are not now considering the propriety of *official advice*, but of authoritative direction, — a very different matter.

Limits to Director's Authority.

It is believed that there are thousands of American

teachers, especially in country districts, who are not teaching according to their best knowledge or best judgment, because of official interference or *the fear of it;* and for this reason hundreds of schools are in disorder, with a sacrifice of needed efficiency and progress. What a happy change would occur in these schools were the teachers officially encouraged to do their best, and, to this end, to seek for the most helpful information and the most approved plans and methods! If this were done, in the place of stagnation and dull routine there would soon appear order, life, and progress.

Resulting Mischiefs.

This mistake of official dictation is sometimes made by superintendents and principals; and it always occurs when a superintendent prescribes the details of instruction and discipline, and then enforces the same by personal oversight and direction of the teacher's work. Such a course of procedure reduces the teacher to an operative, and is subversive of all true teaching. The most helpful supervision does not dictate or prescribe details; but it asks for *results*, and then so instructs, inspires, and guides teachers, that they freely put their best thought and effort into whatever they do. This means professional progress, growth in skill, and increasing success.

Mistakes of Superintendents.

It was once too common a mistake for superintendents to criticise teachers in the presence of their classes, thus undermining their influence and authority, and also lessening the confidence of the pupils in their teaching ability. The frequency of this mistake has been happily lessened by a better understanding of the supervisory function, and a clearer knowledge of the means to be employed to

Criticism of Teachers.

secure better teaching; and all this has been the result of a wide and intelligent discussion of the relation between superintendent and teacher.

It may be true that neither dictation nor criticism is as mischievous when made by a superintendent or head teacher as when made by a school trustee or director. The superintendent as an expert (if one) would not only be less likely to give wrong directions or criticisms, but he would be able to supplement the same by more helpful assistance, if desired; but the fact remains that the teacher has been unwisely humiliated in his school, and this is always a mistake, if not a wrong. Our wisest superintendents are careful not to come authoritatively between the teacher and the pupil. They rather seek, in the presence of pupils, to magnify the teaching office and honor the teacher.

Teacher's Authority questioned by Patrons.

The teacher's authority in matters of instruction and discipline is perhaps more frequently questioned by school patrons than by school officers. There are probably few school districts in which the patrons are agreed, for example, respecting the teacher's right to prescribe rules relating to the absence or tardiness of pupils; to take cognizance of their conduct on the way to or from school; to retain them after school for needed assistance, or to complete neglected work; to require them to be supplied with the necessary books, etc.; to require them to come to school with clean hands and faces, and otherwise tidy; and other like matters.

Teachers naturally, often wisely, hesitate to exercise doubtful or disputed authority; and the result is a lack of efficiency, and, as a consequence, a serious loss to the school; and this is specially true when teachers

are not themselves well informed respecting their authority and duty. Here is a proper field for school legislation ; and, in most cities and towns, boards of education have enacted rules governing these matters, and, as a result, there is neither doubt nor conflict respecting the authority and duty of teachers. Such legislation is greatly needed in all school districts, and especially in rural districts where there may be a disposition to call the rightful authority of the school in question. Teachers should not be left to the alternative of exercising disputed authority, or to permit the efficiency of the school to be sacrificed. Whatever authority is requisite for the highest efficiency of a school should be generously accorded and clearly recognized by all who are directly interested in its success.

Rural Schools.

Confidence and Coöperation.

Another important condition of easy control is the *confidence and coöperation of school officers and patrons.*

This is perhaps a more vital condition than that of recognized authority, and it may be wanting even when the teacher's power is not questioned. Stress has elsewhere been laid on the fact that the pupils' confidence in the teacher is the basis of their cheerful acquiescence in his wishes (p. 21) ; but confidence will not long exist in the schoolroom if it be wanting in the home.

It is too common an occurrence for parents to call in question the wisdom, if not the competency, of teachers in the presence of their children, this being often done thoughtlessly. As a result of such home criticism, the children enter the school with their faith in the teacher more or less unsettled, and

Home Criticism.

this lessens interest in their work, thus impairing their progress; and it not infrequently leads to misconduct. It should be assumed by all who are interested in a school, that the teacher is qualified for his duties, and is otherwise worthy of esteem. To act on the opposite assumption is to discredit the teacher in advance, and this puts him to a serious disadvantage. Confidence is withheld at the very time when it is most needed, — at the opening of the school. What the new teacher needs, and is entitled to, is the good will of those under whom and for whom he is to labor; and every parent should specially remember that confidence is due the teacher *until it is forfeited.* Every pupil should be sent to school with the assurance that he has a worthy teacher. This insures a good beginning, and a good beginning is the promise of a good ending.

Much of the distrust which teachers are obliged to meet and overcome is due to the unwise manner in which they are selected and appointed. Such distrust is almost sure to appear wherever the impression prevails that teachers are selected, not on the ground of merit or fitness, but for other and very different reasons. The personal canvass for a position, which is sometimes unwisely undertaken, is likely to call out criticism, often disparagement; and this occasions distrust, often unjust it is true, but none the less real and mischievous. The permitting of personal, political, nepotic, social, or other improper reasons to control the selection of teachers, is a serious evil. Fitness and merit alone should open the door of the public school. The appointment of a teacher should of itself be an assurance of his competency and fitness for the position.

Appointment of Teachers.

It is not only true that confidence is due the teacher, but the more vital fact is that *the teacher should be worthy of it.* True worth often wins when the sense of duty has failed. The teacher cannot demand confidence, but he can always deserve it, and hence his chief concern is to be and to do what should commend him to the good opinion of pupils and patrons. It is not meant that the teacher should strive for popular approval. Popularity can never be made the end of effort without more or less sacrifice of personal merit, as well as the best interests of the school. Popularity, like happiness, is truest and most satisfying when it springs up by the wayside of duty. Nor can popular approval be always accepted as evidence of genuine merit or real success, and this is especially true in teaching. A pleasing address, patronizing ways, the habit of flattery, and other like arts, may partially conceal, for a time, incompetency and even charlatanry in the schoolroom; and other more commendable ways may do much to supplement a teacher's weakness as an instructor; but, in the end, it is genuine merit that tells.

Teacher Worthy of Confidence.

This leads us back to the fact, already considered, that true confidence in a teacher rests primarily on esteem for him *as a man,* — for his character, habits, and life. The teacher's office is one that assumes high character in the incumbent; and it is not possible for a teacher to hold public confidence long, after the public has lost respect for him as a man. It is true that a person of immoral life may be a skillful instructor in intellectual directions, and he may even be a martinet in discipline; but such a teacher cannot touch the hearts of his pupils with an uplifting

Teacher's Worth as a Man.

power, nor can he inspire them with a love of what is highest and best in human life. It is thus seen that the essential condition of the most abiding confidence is also the condition of the highest success in government; to wit, the leading of the pupil to be a law to himself.

The teacher should also remember that he is rightfully judged *by a high standard*, — the highest in the community, — and that in meeting this he is sure to win general approval. In morals the higher includes the lower; and hence the teacher who so lives as to meet the approval of the wisest and best, will have the respect of all. It is too common a mistake for young teachers to feel that they have the right to live according to their own views of propriety without regard to the opinions of others, and this position is sometimes supported by an appeal to what is known as "personal liberty."

Teacher judged by High Standard.

But we are not now considering the question of personal rights or of personal liberty, but the conditions of needed confidence and coöperation in school management, — the conditions of the highest success in the government of the young. Mr. A. as a private citizen, and Mr. A. as the teacher of a public school, do not stand in the same relation to public opinion. The teacher has all the obligations of the citizen, *and more*, — those belonging specially to the high office of a teacher of youth. What he needs is the esteem of the truest and best, and, to secure this, he must comply with the necessary conditions. Scores of teachers are failing because of habits and practices which offend the moral judgment of those whose good opinion they

greatly need. The Pauline principle, "If meat make my brother to offend, I will eat no flesh," is a safe one for the teacher.

Coöperation.

It seems unnecessary to add, much less to urge, that the teacher needs the *hearty coöperation of school officers and patrons.* This is one of those oft-attested facts of school experience that no longer needs proof. It is, however, important for the teacher to see that such coöperation will largely depend on the confidence which he inspires and wins. As conditions of easy discipline, confidence and coöperation are practically one; and that one is confidence, though confidence may not always secure coöperation.

Attractive Schoolroom and Surroundings.

An important physical condition of easy control is *a pleasant schoolroom and attractive surroundings.*

Physical Environment.

The connection between physical environment and human conduct is very intimate. Other things equal, the more attractive one's surroundings, the higher will be his aspirations, and the easier their attainment. It is not meant that physical environment determines conduct or character; for history is full of examples of high achievement without a favoring environment, and also of sad failures with the most helpful surroundings. But while human life has its causal principle within the individual, its activity is greatly influenced by external conditions. It is doubtless within the truth to assert that the more favorable one's environment, the easier will be his success in right living, and this is specially true in childhood. All thoughtful parents and teachers recognize

the importance of right influences in the training of the young, but few comparatively attach sufficient importance to attractive and helpful physical conditions.

Beautiful Schoolroom.

The beneficent influence of a beautiful schoolroom has been experienced by many a teacher. Possibly a few of the readers of these pages will recall the happy change that came over the old backwoods school when the approach of summer permitted the transforming of the rude hovel, in which "school was kept," into a bower of beauty. How pleasant was the task of cutting the green branches from the trees near at hand, and filling up the old wide-mouthed fireplace, and covering the rafters with living green, and then flecking all with boughs of the Juneberry, laden with white blossoms! As beauty came into the humble school, how mischief went out! Even the rude bouquet of wild flowers in the rusty tin cup on the teacher's table was an invitation to beautiful conduct. How easy were the lessons, and how happily all responded to the teacher's wishes!

Author's Experience.

In his early experience as a teacher, the writer had the privilege of transferring a high school [1] from an old and dilapidated schoolhouse to one of the most beautiful school buildings then in the country. He had an orderly and well-disposed school in the old house; but the change that attended the removal to the new building, with its elegant furniture, beautiful pictures on the walls, etc., was marked and happy. For months the great school ran as smoothly as the clock that faced the teacher, there being not even an occasion for reproof. The spirit of the school

[1] Cleveland Central High School.

responded to the beauty of its new surroundings, and disorder seemed out of place. This is not an exceptional experience. The removal of a school to a new building has transformed many a school, and many a teacher has thus been made happy. On the contrary, a dirty, dingy, and dilapidated schoolhouse is a constant temptation not only to disorder, but to low aims.

Striking Illustration.

A State Superintendent once visited a beautiful village to give an address. The people lived in pleasant homes, bright with paint, and surrounded with well-kept grounds, ornamented with shrubbery and flowers. He expected to find a schoolhouse in harmony with the thrift and taste of the people; but, to his surprise, the public school occupied a dilapidated wooden structure in an open lot, without shrub or tree for ornament or shade. On reaching the front porch, he found the doors and casements cut and otherwise disfigured with obscenity, and, on entering, he found the rooms equally disgraceful. The floors were stained with ink and dirty; the curtains, if any, in tatters; the outline maps torn and dirty; and the desks staring with obscene words and figures. He called the attention of the members of the school board, who were with him, to the desks, and entered an earnest protest against their permitting innocent children to occupy such seats. He was met by the remark, "It is no use to put nice furniture into a schoolhouse in this town; we have the worst set of boys in the country." The superintendent suggested that the obscene schoolhouse might be somewhat responsible for the depravity of the boys, and he earnestly urged that the place be purified, — if necessary, by fire!

A few weeks later this same superintendent visited another village[1] to give an address on the occasion of the graduation of a class from the high school. The school building, a plain brick structure, occupied an entire square near the center of the town. The lot was surrounded by double rows of shade trees, and the grounds in front were neatly laid out, with winding walks from gates to doorways, and tastefully ornamented with shrubbery and flowers, — all as well kept as the grounds of a private residence. On entering the building, he found everything in keeping with the beautiful exterior. The floors were clean, the stoves polished, the curtains and maps in place and in good condition, pictures on the walls, flowers in the windows, desks nearly as good as when new fifteen years before, and the halls from the first to the third floors apparently untouched by pencil or knife. On the third floor was a large and well-used library, and a fine collection of minerals and other natural-history specimens, — all the results of the efforts of teachers and pupils.

Another Illustration.

On inquiry it was learned that the people took great pride in their schools, and that for years there had been very few cases of punishment, — a somewhat unusual experience at that day. It did not require the gift of prophecy to see that the youth here schooled would, as a result of these beautiful surroundings, have an extra picture on the wall of their homes, howsoever humble, an extra rosebush in the yard, and higher virtue in the life.

These several illustrations show, more forcibly than formal directions, what is needed to meet the condition

[1] Troy, O.; William N. Edwards, superintendent.

of easy discipline, now under consideration. They give assurance that the time and care spent in making the surroundings of the school pleasant and attractive will come back to the teacher in increased interest and application in study, and in improved order. In no place has a beautiful picture more influence for good than on the walls of an elementary school, and how easy it now is for an earnest teacher to secure pictures for this purpose! Engravings, chromos, and other pictures are within the easy reach of nearly every school in the country; and the need of suitable frames can be met by making rustic frames, — an art that is not beyond the skill of pupils, with a little assistance.

Beautifying School-rooms.

There are many school districts in which the temporary loan of pictures by the patrons of the school can be secured by simply awakening an interest among the pupils. The wall back of the teacher's table in a rural school was thus adorned with appropriate pictures during an entire school session. At the beginning of each month, a new picture took the place of the one that had hung there the previous month, and each successive picture awakened a new interest.

Pictures easily secured.

It seems proper to add that care should be taken in selecting pictures for a school. It is easy to disfigure a schoolroom with daubs of color that lend no charm, but rather dull the æsthetic sense and vitiate the taste, — pictures that have neither beauty nor story. The schoolroom is not the place for the portraits of men or women of immoral life. Goodness is more important here than fame or station. The school should keep in the eyes of its pupils, as

Care in Selection.

well as in their hearts, the beautiful sentiment of Tennyson, —

"Howe'er it be, it seems to me,
'Tis only noble to be good."

To a child goodness should ever appear as the only true greatness.

Much may also be done in this direction by adorning the unused portions of blackboards with crayon drawings and sketches; and, since stencils remove the necessity of high skill in drawing, no teacher needs to neglect this means of adding to the attractiveness of the schoolroom. Blackboard Pictures.

The observance of Arbor Day in recent years has done much to awaken an interest in the planting of trees and shrubbery in school grounds. There are now thousands of school grounds thus ornamented, and the good work is widening, though sometimes perverted by demonstrations more showy than fruitful.[1] It is hoped that it may soon reach, not only the school premises in cities and towns, but the school grounds "at the cross-roads" and on the hillsides. The school should gratify the love of children for trees and flowers. Arbor Day.

There is also a gratifying improvement in the architectural appearance of our schoolhouses. The old "box" house, the unsightly representative of unadorned economy, is disappearing, and its successor has promising signs of growing architectural taste. The schoolhouse should represent at least the average taste and comfort of the community. Architectural Improvement.

[1] This is true where the day is devoted to outdoor parade, while the school premises are left without tree or shrub. A school celebration of Arbor Day should not overlook the school grounds.

But neither pictures, nor shrubbery, nor architectural appearance, can take the place of cleanliness and neatness. No beauty of adorning can offset the bad influence of dingy walls; curtains and maps soiled and hung awry; a dirty floor, covered with ink spots and strewn with litter; a rusty and foul stove; text-books torn and disfigured with unseemly marks; desks in disorder, etc. Cleanliness is not only next to godliness, as the old proverb puts it, but cleanliness makes for godliness (p. 116). There is a very close connection between clean hands and faces and a pure heart, and there is a like connection between neatness in person and surroundings and purity and manliness in the life. Many school outhouses are vile and shameful — an evil demanding prompt correction.

Neatness.

The influence of neatness in work is also worthy of notice here. The habit of scribbling is closely associated with careless conduct, and, on the contrary, the habitual exercise of care in one's work makes like care as to conduct easy. Neatness and order in work are closely allied to virtue in conduct.

Proper Heating and Ventilation.

Another physical condition of easy control, worthy of consideration here, is *proper heating and ventilation.*

The connection between the temperature of a schoolroom and the order and application of the pupils is very close. School experience shows that pupils cannot do their work quietly and successfully when suffering from cold, or depressed by excessive heat. Too high or too low a temperature causes restlessness, distracts attention, and lessens ap-

Influence of Temperature.

plication. Restlessness is perhaps more obvious when the temperature is low than when it is high, but a high temperature interferes with application more than a moderately low temperature. The attempt to read or write in a room heated to 80° Fahrenheit will verify this statement. It requires but a few minutes in such a temperature to cause dullness, lassitude, and nervous irritation, if not headache. The fact that a high temperature is not favorable to intellectual activity is attested by the almost universal custom of closing educational institutions during the heat of summer.

There is some difference of opinion respecting the proper temperature of a schoolroom, the temperatures recommended ranging from 66° to 72°; 68° being, perhaps, the standard most frequently prescribed by boards of education. This would perhaps be a sufficiently high temperature at, say, less than five feet from the floor, were all the pupils in the room *properly clothed;* but the writer's observations in three cities show that there are few public schools in which this condition exists. All pupils are not properly clothed, much less equally clothed. Some boys wear underclothing; others do not. Some wear woolen underclothing, others cotton, etc. Girls, as a rule, are not as warmly clothed as boys; and, as a result, they need an indoor temperature a little higher than boys. All things considered, the proper temperature of a schoolroom is about 70° at five feet from the floor; and it should not be permitted to rise above 72°, or fall below 68°.

Proper Temperature.

There are practical difficulties in ascertaining the real temperature of a schoolroom. For obvious reasons, the teacher should not depend on his own feel-

ings. He may be nearer the stove or register than most of the pupils; may not be so much exposed to currents of cold air near the floor, etc.; and, besides, a live teacher is physically more active than his pupils — at least his activity is more continuous.

Thermometer.

The temperature of every schoolroom should be regulated by a good thermometer, and this should be hung, and also observed, with great care. It should be hung about five feet from the floor, at some distance from the door, and also from the stove or register, and, when practicable, on an inner wall.

A thermometer hung higher than five feet from the floor will indicate a higher temperature than when hung nearer the floor (the higher the thermometer, the higher the temperature), and a thermometer hung on an inner wall will show in winter a higher temperature than when hung on an outer wall; and the reverse will be true in summer.

Record of Temperature.

It has been found an excellent plan to have some pupil, assigned to this duty, observe the temperature as indicated by the thermometer, say, every half hour, and record the same on the blackboard or a large slate. This not only assists the teacher in preserving an equable temperature, but it affords pupils a valuable practice in making observations. Pupils may serve as observers a week each without serious interference with their other duties.

Ventilation.

Closely connected with heating is *ventilation*, — the supplying of the schoolroom with needed pure air. This is not the proper place to consider the relations of ventilation to health, or the sanitary reasons for careful attention to this subject. Our

present purpose is more specially limited to a consideration of its relation to the order of the school and its easy control.

Pure air promotes both physical and moral vigor. Impure air lowers the energy of the body, and enervates the will. It occasions such physical discomforts as dullness, drowsiness, headache, nervousness, etc., and these cause pupils to be listless, restless, and irritable; and these unhappy effects are shared by the teacher. These results are matters of too common experience to call for a full scientific explanation in this connection. It must suffice to say briefly that respiration exhausts the oxygen of the air, and expels from the lungs with every breath carbonic-acid gas, and that this is attended with impure exhalations from the body. This loss of oxygen and increase of carbonic-acid gas, with other exhaled impurities, soon render the air unfit to meet the vital needs of the body, and the evil effects named above follow.

Effects of Impure Air.

In a schoolroom filled with pupils, this process of vitiation is rapid, and the only remedy is the admission of fresh air and the removal of the vitiated air; and, to these ends, there must be secured a flow of fresh air *into* the room, and a flow of the impure or vitiated air *from* the room. The object of ventilation is to secure these results.

Remedy sought.

The ventilation of school buildings has received much attention of late years, and many buildings are now heated and ventilated in a satisfactory manner; and it is a matter of common observation that improved ventilation has made the discipline of the schools easier. But the great majority of school buildings are still without improved appliances

Ventilation of School-houses.

for ventilation, the windows and doors being the only means for securing needed fresh air; and this is generally true of the smaller schoolhouses in country districts.

Surprising Practice.

It is surprising, that after all that has been said and written on the subject, and all the decisive experiments that have been made, boards of education, even in cities, are still erecting large buildings without using any approved system of ventilation. Many school boards have not yet learned that unheated ventilating shafts or ducts are useless, — that foul air is not sufficiently anxious to get out of schoolrooms to force itself up a cold air-duct against the force of gravity!

Ventilating Stoves.

It is perhaps even more surprising, that so few school boards have any knowledge of the ventilating stove, — a simple and inexpensive device for heating and ventilating small schoolhouses and separate rooms. It is now nearly forty years since the ventilating stove was invented, and it has since been greatly improved; and yet few rural schoolhouses are supplied with it. School boards are still buying common stoves, when a small additional expense would secure an improved ventilating stove with all necessary appliances for successful ventilation. The principle and construction of the ventilating stove, whatever may be the pattern, is so simple that we feel justified in attempting to give a description.

Construction.

The stove proper is incased in a manner similar to a hot-air furnace, with openings at the top; and this casing opens at the floor into a fresh-air duct, extending under the floor to and through the outer wall, the opening being protected by a grate. When there is fire in the stove, the in-

closed air surrounding it is heated, and rises, passing out into the room; and this "draws in" fresh air from the outside, which, as it passes around the stove, is in turn heated, and rises, passing out of the top openings.

Thus a constant current of *warm, fresh air* is flowing into the schoolroom. Meanwhile the draught of the stove is taking a constant current of air out of the room, and thus a complete circulation of air is maintained; warm fresh air coming into the room, and foul or vitiated air passing out. Experiments show that the entering warm air does not settle to the floor near the stove, but passes as an upper current to the opposite walls of the room, where it is deflected downward, and returns to the stove as a floor current, thus keeping the feet and limbs of the pupils warm.

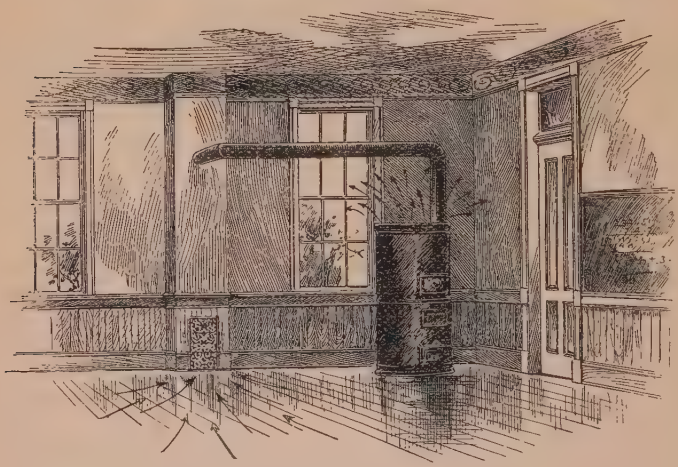
Circulation of Air secured.

But it is found that the draught of the stove is not sufficient, except in small rooms with a few pupils, to take the requisite quantity of air from the room, the return or floor current being too feeble. This may be successfully remedied by supplementing the stove draught by an escape-air opening *at the floor, and entering a heated chimney or duct.* This is easily effected by continuing the chimney duct to the floor, and putting in the wall at the bottom a register, the register ordinarily used to admit hot air from a furnace answering the purpose well. The heat from the stove warms the chimney duct, and thus causes the needed upward draught from the room. It is well to put the stove a few feet from the chimney. The accompanying cut (p. 70) shows the arrangement.

Escape-Air-Duct.

In case the current of air entering the chimney at the floor lessens too much the draught of the stove in

the morning, the escape-air register can be kept closed until after the assembling of the school, and then opened. It is solely for ventilation, and so need not be open except *when ventilation is needed.* The chimney duct may, if preferred, be divided by a thin sheet of galvanized iron, thus separating the ventilating duct from the stove duct, the hot air from the stove heating the sheet-iron division, and thus the ventilating duct. This



sheet-iron division is, however, not necessary, since the ventilating duct can open, as above stated, directly into the chimney shaft, if it be made secure against fire at the floor.

But the best plan for securing the needed outflow of vitiated air is *to put a fireplace or grate* in place of the register at the bottom of the chimney duct. This will always ventilate the room, large or small, and a small fire will answer the purpose. A ventilating stove to supply a schoolroom with warm

Ideal Ventilation.

fresh air, and a fireplace or grate to remove vitiated air, is *an ideal system of heating and ventilation.* No expensive system excels it in efficiency; and all systems, depending on heat to produce the desired circulation, embody its principle. It is *the* plan for separate rooms and small schoolhouses. The amount of fuel required for both stove and grate is not equal to that consumed by an ordinary stove with open-window ventilation; while the extra labor necessitated by the small fire in the grate is offset many fold by the health and comfort thus secured.[1] There is certainly no excuse for poorly ventilated schoolrooms.

It is not, however, sufficient to describe and commend improved plans for heating and ventilating schoolrooms. The sad fact is that thousands of schools are still occupying rooms heated by ordinary stoves, and with no means, except the windows, for ventilation. What can be done to afford some relief to teachers and pupils in these schools?

It is first to be noted that the usual attempt to ventilate schoolrooms by means of the windows is attended with serious evils. A competent observer has expressed the fear that the open window is doing more harm in our schools than impure air, as great as is the mischief done by the latter. "Though foul air," says Dr. Angus Smith, "is a slow poison, we must not forget that a blast of cold air may slay like a sword." Few schoolrooms are large enough to permit the seating of all the pupils at a suitable distance from windows, and in most schoolrooms a considerable

Window Ventilation Dangerous.

[1] A coal-oil lamp back of the register, and kept burning during school hours, may take the place of the grate fire. The essential thing is a *heated* ventilating duct with large opening at the floor.

number of pupils necessarily sit near windows. The raising or lowering of the sash for ventilation exposes the pupils sitting near, often thinly clad, to currents of cold air, thus occasioning colds, catarrhal and bronchial troubles, pneumonia, earache, neuralgia, etc. The physical ills thus caused are much greater than teachers as a class even suspect.[1] The attending discomfort, even when health is not endangered, is the source of much restlessness, inattention, and disorder.

The effective ventilation of a schoolroom by means of windows and doors is a very difficult undertaking; and the most that can be done, in this connection, is to add a few suggestions for the lessening of the evils which usually attend it.

Suggestions respecting Window Ventilation.

1. As a rule, the windows should not be lowered or raised in cool weather on the windward side of the room, especially when there is wind, even slight. North windows should not be opened when there is a north wind, nor east windows when there is an east wind, etc.

2. It is better usually to lower windows from the top than to raise them from the bottom: and it is better to lower several windows, each a little, than to open one window much, unless the window thus opened is near the stove or register, and at a good distance from the nearest pupils.

[1] In visiting schools, the writer has frequently found delicate children sitting in window draughts that evidently endangered their health, and again and again he has called the attention of teachers to such exposures. He has known many cases of sore throat, earache, neuralgia, severe colds, and even pneumonia, arising from open-window exposures in school. An intelligent mother once said to him that two of her children had suffered so much from open-window exposures, that she was obliged to take them out of school. The teacher was a crank on the subject of ventilation.

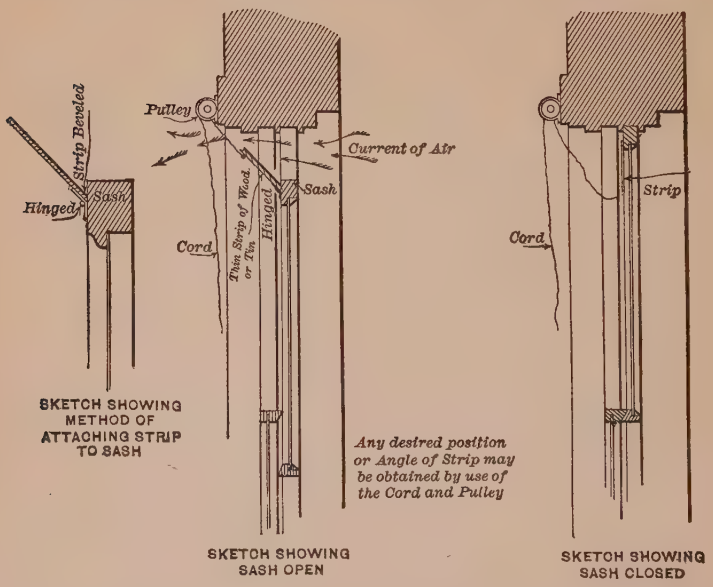
3. The lower sash may be raised, and a closely fitting board, say three to five inches wide, placed under it. This will leave a narrow opening between the lower part of the upper sash and the upper part of the lower sash; and the air that enters the room passes upward between the panes of glass, and flows as an *upward current* into the room. This device is quite satisfactory when only a small quantity of fresh air is needed. When more air is required, the board under the lower sash of windows distant from pupils may be removed and placed, properly supported, in front of the opening, an inch or so distant from the sash. The board should be some wider than the opening, thus giving an upward movement to the entering air. Instead of removing the board, as above suggested, holes may be made in it, and tin tubes extending upward inserted. These tubes will give the entering air an upward movement, and thus cause it to pass above the pupils.

4. The best device for window ventilation is to attach to the upper edge of the upper sash a thin board, or strip of tin, say from four to six inches wide, at such an angle as will cause the current of air which enters when the sash is lowered, to flow *upward* into the room, thus passing over the heads of the nearest pupils, and mingling somewhat with the warm air of the room before descending to the floor. Currents of air are easily directed, and this simple device prevents the entering cold air from falling, like a cataract, on the heads of the pupils who sit near the window.

In case the attached strip prevents the closing of the upper sash, when the opening is not needed for ventilation, the strip may be attached by means of hinges, and raised or lowered at pleasure by means of a cord or

pulley, as shown in the accompanying cut. The expense involved in attaching these improved air directors (the writer's invention) to the windows of a schoolroom is very small.

The slight inflow of air between the upper and the lower window sash may be easily prevented, if desira



ble, by placing a strip of tin or rubber, or even pasteboard, on the upper edge of the lower window sash, so adjusted as to touch the panes of glass in the upper window sash.

5. The above devices may be inadequate in a crowded schoolroom; and, as a last resort, it is suggested that needed change of air be secured by opening the windows, and meanwhile giving the pupils active physical

exercise, — gymnastic or calisthenic. Five minutes thus spent at the close of each hour will do much to effect a change of air, and, at the same time, the pupils will be given needed physical relief.

Proper Lighting.

Another physical condition of easy discipline is *the proper lighting of the schoolroom.*

It is now generally agreed that the windows of a schoolroom should be at the left of the pupils, and that the pupils when seated should face a blank, or dead, wall. The facing of windows in school often produces not only pain in the eyes and headache, but also a general nervous irritation, not to mention possible injury to sight. It results in restlessness, neglect of study, and, not infrequently, in disorder. The best sanitary condition for the eye thus becomes the best condition for good order and application.

Position of Windows.

The importance of the proper lighting of schoolrooms formerly received little attention, and, as a result, there are few schoolrooms that have windows only on one side. Most schoolrooms have windows on two sides, and many on three sides, and in such rooms proper lighting is not easily secured. When practicable, the seats should be so arranged as to bring the windows at the left and back of the pupils; and the windows at the right and in front, if any, should be shaded. If necessary to admit some light from the right or in front, the windows should be shaded with a white or thin buff curtain. In no case should pupils be permitted to sit facing a bright sunlight.

Arranging of Seats.

Best Experience.

Mr. A. P. Marble, superintendent of schools, Worcester, Mass., has put into a few sentences the results of the best experience in the lighting of schoolrooms. He says, —

"It is agreed by an overwhelming weight of evidence that the best light for a schoolroom is exclusively on the side of the room to the left of the pupils; that the windows should be massed as closely as safe construction will allow along nearly the whole of the side; that the windows should be square at the top (not circular), and extend quite to the ceiling, and that the windowsill should be higher than the tops of the pupils' desks; that the seat farthest from the windows should be about twice the distance from the tops of the desks to the ceiling, or, in general, once and a half the height of the room; that, when necessary to shut off a part of the light, the lower part of the window, and never the top or sides, should be shaded; that shades should therefore always roll from the bottom, and, where the direct rays of the sun enter the room, white or very light curtains should roll from the top merely to soften but never to shut out the light, and, if blinds are used, they should be made in sections, and slide up and down; and that blackboards should never be placed between windows. The walls and ceiling of the room should be tinted a light pearl, lavender, or brown color, rather than a darker shade, or any shade of yellow; and the shades (rolling from the bottom) should be of a similar color, or of a greenish tint. The shades of yellow for this purpose are quite common, but they are not good for the eyes." — *Annual Report*, 1891, p. 30.

Proper Seats and Desks.

Another condition of easy control is *proper seats and desks.*

Too High Seats.

A common source of discomfort in school is the use of seats and desks not properly adapted to the size of the pupils. The most frequent mistake in this direction, especially in schools containing primary pupils, is the use of seats too high to per-

mit the pupils' feet to rest on the floor. For obvious reasons, dangling feet are soon attended with physical discomfort and restlessness; and so good order, as well as health and comfort, forbids the use of seats too high for the pupils.

This difficulty is perhaps most serious in graded schools, where the pupils, who are seated in the several rooms, belong to the same grade or class. This seating of pupils of the same grade in each room has led to the general practice of furnishing each room with desks of one height, it being assumed that pupils of like attainments will be of like size. But observation shows that pupils of the same grade differ much in size. We have seen few schools where desks of at least two sizes were not required for the reasonable comfort of the pupils. In primary schools a few of the pupils will be much above the average height, and in upper grades a few of the pupils may be much below this average.

Desks of Same Height.

It is not easy to remedy this difficulty in a satisfactory manner. The fact that the modern desk unites desk and seat (required by economy) prevents the use of desks of different sizes *in the same row;* and so the best that can be done is to put desks of a larger or smaller size, as the need may be, in one or two rows in each room, and even this mars somewhat the appearance of the room. The evil resulting from too high seats may be in good part remedied by the use of foot rests, a very simple device that has so far been little used in this country.

Remedy.

Foot Rests.

Various attempts have been made to construct "adjustable desks," — i.e., desks that can be adjusted to the size of the occupant, — but, so far as our knowledge

goes, the results of these attempts have not been satisfactory. Cheapness, durability, and firmness are too greatly sacrificed, and these are important qualities of all school furniture.

Another source of discomfort is the use of the curved seat. A decided curve in a seat causes the weight of pupils' limbs to rest chiefly on the edge or ridge of the seat, thus occasioning pressure on the cutaneous nerves on the lower or back side of the upper leg. This pressure is greatly increased when pupils lean forward to write or to do other work on the desk. The resulting nerve irritation causes discomfort, if not positive pain; and it may become so severe as to involve the nervous system generally, causing a pupil to feel "as if he would fly."[1] Relief can only be secured by a change of position, this being often only temporary; and it is cruel, as well as useless, to require a pupil to sit still under such discomfort.

Curved Seat.

A similar discomfort is experienced when pupils sit on seats so wide that the needed support of the hips and back can only be secured by sitting in a position that lifts the feet from the floor,—a position too common to need illustration or comment.

Too Wide Seats.

Our present purpose forbids due consideration of the bodily harm often caused by the long use of improper seats and desks. Physicians of wide observation and experience trace to this cause

Resulting Evils.

[1] This result may be experienced by any one who will attempt to write at a table while seated in a chair with the bottom sufficiently sagged to cause the weight of the limbs to rest chiefly on the edge. Only a few minutes will be required to occasion unpleasant nervous irritation and positive discomfort. A like result may be experienced by riding a half hour in a modern street car with curved seats.

certain nervous disorders, round shoulders and sunken chests, curvature of the spine, impairment of internal organs (especially those inclosed by the pelvis), and other infirmities.

The proper seating of schoolrooms certainly deserves wide and earnest attention, and teachers can do much to secure this result. What is specially needed is an intelligent observation of the discomforts and physical ills occasioned by imperfectly constructed seats, and the publication of the facts. Manufacturers of school furniture are seeking such information, and they will not be slow in acting upon it. Unfortunately, there is much of this improper furniture now in use in the schools, and the only feasible present remedy for resulting ills is the making of provision for frequent changes of position, and physical exercises.

Duty of Teachers.

MECHANICAL DEVICES.

It is not easy to preserve fully the distinction between conditions and devices in school government. A device may be only a means for securing a favorable condition; and a condition, when intelligently secured by the teacher, becomes in a sense a device. But nothing is lost, and for practical purposes much is gained, by treating the several means of school government under the two heads of "conditions" and "devices." The term "mechanical" is added to indicate that the devices here presented are more preventive than formative, their chief purpose being to remove temptations to misconduct and lessen the occasions of failure in effort.

Proper Seating of Pupils.

The first device in school discipline to receive our attention is *the proper seating of pupils with reference to physical conditions.*

An important result to be secured in such seating is the *pupils' physical comfort.* When the seats in a room are of different heights, care must be taken, for reasons before given, to give the smaller pupils the lower seats. When no seats are sufficiently low, the smaller pupils should be provided with foot rests, a device much used in Europe. When a schoolroom is furnished with seats too high or too wide, or too much curved, the best that the teacher may be able to do is to provide, as far as may be practicable, for needed physical relief. Nor is it wise to wait until the pupils'

Physical Comfort.

restlessness indicates their need of such relief. The time-table should make provision for brief gymnastic and other physical exercises, at sufficiently frequent intervals to avoid bodily discomfort.

Special pains should be taken to avoid the seating of pupils in positions that will cause them to face a window, or otherwise expose their eyes to the injurious effects of too intense a front light. An observance of the suggestions already made (p. 75) respecting the admission of light to the schoolroom will greatly lessen the discomfort and consequent disorder attendant upon a neglect of these matters. The devices for regulating light in a schoolroom are so simple and inexpensive, that no teacher is excusable for such neglect. In no case should a glare of sunlight be permitted to fall on the desks or books of pupils when studying.

Eye Protection.

It seems unnecessary to repeat here that pupils should not be seated too near the stove or register, or too near an open window, or where they may otherwise be exposed to draughts of cold air. The bodily discomfort thus occasioned is sure to result in restlessness and disorder, to say nothing of more serious evils.

Distance from Stove.

We must emphasize, in this connection, the teacher's duty to prevent, as far as may be possible, the bad postures of pupils, so obviously attended with serious evils; and a word of caution respecting the numerous mechanical contrivances that have been invented to remedy some of these evils, may be wise. These inventions, patented and unpatented, include such devices as (1) face or forehead wire supports to keep the eyes the proper distance from the paper

Bad Postures.

when writing or drawing; (2) book racks to keep books at the right angle when pupils are studying; (3) shoulder braces to prevent stooping; (4) finger supports to keep the hand in the right position when writing, etc. Some of these devices are very ingenious, and they are commended by educators of high standing, but not often used in their schools.

The inventors and users of these mechanical devices forget that the one sure remedy for a bad position is the making of a right position *an easy habit*, and that habit is the result of repeated free action. What pupils need is not mechanical braces, but practice under keen and firm guidance; and, to this end, what is needed is a teacher with an eye and a will.

"Adjustable Pupils."

There is much insight, as well as practical wisdom, in the recent suggestion that what is most needed in our schools, in the absence of adjustable desks, are "adjustable pupils;" i.e., as we see it, teachers who know how to adjust pupils to their physical environment. It is very desirable that pupils be surrounded with a well-adjusted environment; but, when this condition is wanting, the pupils must be wisely adjusted to their surroundings.

Change of Position.

It is surprising how much of comfort, and even health, a wise and tactful teacher can put into a school in an ill-constructed, ill-furnished, and poorly ventilated room; and the secret of his art is *change*. A boy can stand on one foot or sit on a high seat without harm, provided that he does not stand or sit *too long*. The position may be even beneficial if followed by another, calling into play other muscles. The human body is not so imperfect a mechanism that it must always be carefully poised with reference to its center of

gravity. It is, on the contrary, a marvelous organism, capable of many motions and attitudes, and strengthened by a varied activity. The bent twig may incline; but the bent boy has joints and sinews and muscles that can pull him back, and even bend him the other way. The twig is not self-adjustable, the boy is; and this is a very great difference. The physical harm done by school life is not so much due to the fact that pupils sit or stand in unfavorable positions, as to the fact that *they remain in these positions too long*. It is continuance in ill doing that tells upon health and vigor.

We are thus brought back to the importance of physical training as a practical remedy for the bodily ills induced by school life with its unfavorable environment. What is needed is not only exercises which will afford bodily relief, this being important, but such as will correct improper tendencies, and also secure, as far as may be practicable, a proper development and strengthening of all parts of the body.

Physical Training.

It is now more than twenty-five years since light gymnastics were widely introduced into American schools, more particularly into high schools, normal schools, and academies. In many instances the training was overdone, and in others the interest awakened proved temporary; but in many schools the exercises have been continued with good results. The use of wands, dumb-bells, etc., was for a time more or less superseded by exercises that involve no apparatus, and also that require moderate exertion. There is not a rural school anywhere that cannot introduce pleasing and salutary physical exercises. The writer has witnessed such exercises in schoolrooms crowded with desks.

Gymnastics.

This subject is now receiving renewed attention in

many of our cities and towns. The city of Boston has made provision for systematic daily physical training in all of its schools, and the training is under the direction of special teachers. Other cities are making similar provisions, and there is a wide revival of interest in physical training.

But the schools need not wait for the advent of some improved "system." It is not difficult for any live teacher to pick up exercises that will at least afford bodily relief and otherwise conduce to the health and comfort of pupils, and, what is specially pertinent in this connection, prove a valuable aid in discipline.

A second device is *the proper seating of pupils with reference to each other.*

An important result to be secured by such seating is the obviation, as far as practicable, of *all occasions for disorder*, and especially of *all unnecessary temptations to disorder.* "An ounce of prevention is worth a pound of cure."

Alternate Class Seating.

One of the devices for securing this result is the seating of pupils in such a manner that those in the same class may not sit adjacent to each other. When, for example, a school is composed of two classes, the pupils therein may be seated alternately, or in alternate rows : i.e., a row of pupils of the first class, and next a row of the second class ; then a row of the first class, and next a row of the second class ; and so on. The advantages thus secured are obvious. The pupils who are preparing the same lessons are separated from each other, thus securing more independent study, and also greatly lessening the temptation to communicate about lessons

and other matters. It also distributes the pupils remaining in the room for study when the other pupils are reciting; and the advantage of this is specially obvious when pupils pass to another room or occupy separate seats in class exercises.

This plan of seating is most easily carried out when there are but two classes in a room, and it is perhaps least helpful in an ungraded school, containing several classes. But the principle can be more or less utilized in any school.

Another result to be secured in the seating of pupils is the separation of those who are especially weak in each other's presence. Nearly every school contains pupils with such common weaknesses or with such personal relations, that they are an undue temptation to each other. It is not wise to permit such pupils to sit together. There are other pupils who need the special assistance of the teacher's eye, and it is a help to them to sit "well to the front" — not to be watched, but to be seen, and thus helped.

Separation of Weak Pupils.

It requires good judgment, and not a little tact, to secure these desirable results without giving offense, and thus doing harm. The writer has advised many young teachers, taking charge of a strange school, not to seat the pupils the first day, except temporarily, but to make the more permanent seating near the close of the week, or even later. A few days of observation will enable the teacher not only to classify the pupils, but to learn what pupils should be separated, and what seats the several pupils should occupy. The seating should not apply to a few pupils only, but all seats should be formally assigned. This will avoid the giving of offense.

First-Day Seating.

The more fully and wisely the foregoing results are attained in the seating of a school, the easier will be its control, and the more satisfactory the progress of the pupils.

Daily Programme.

Another important means of school management is *a well-arranged daily programme of class exercises and study.*

Lesson and Study Programme.

The value of a programme of class exercises is generally recognized, especially in graded schools; but the importance of regulating the study or seat work of pupils is too little appreciated. It seems to be assumed by many teachers that the class programme necessarily regulates seat work; but this is often a mistake, and especially when there are more than two classes of pupils in a room.

Programme for Ungraded Schools.

The daily programme has few difficulties in graded schools, and is easily carried out. The conditions are, however, very different in ungraded schools, and especially in schools composed of pupils in all grades of advancement, — from the first primary to the higher grammar inclusive. In such a school there is necessarily a large number of class exercises each day; and, as a result, but a few minutes can be devoted to each class, and *this time must vary with the nature of the exercise.* As a consequence, the daily class programme must provide for from twenty to thirty exercises of from five to twenty minutes each; and it is evident that the observance of such a programme involves either the wasting of much of the teacher's energy in watching the time, or the assistance of a "time monitor." The mere attempt to

prepare a *class* time-table for an ungraded school will satisfy any one that its observance will be attended with serious difficulties. The writer has examined carefully prepared class programmes for ungraded schools, and several published ones, and they all involve either an unwise reduction in the number of classes or the weakness of too many exercises, and these of varying length.

Moreover, these uniform class programmes overlook the fact that it is not possible in an ungraded school to devote precisely the same time to each exercise *from day to day*, and especially under the pressing necessity of using every minute to the best possible advantage. To-day an exercise may require only ten minutes, and to-morrow fifteen may be needed to do equally good work. There must be more or less flexibility in a class programme in an ungraded school; the more the better, within certain limits. Flexibility needed.

But the most serious weakness of the class programme in ungraded schools is its failure *to regulate the study or seat work of pupils.* The several exercises are too brief and of too unequal length to secure this greatly needed result. In order that it may regulate seat work, the intervals of a programme must be of nearly equal length, and they must also be adapted to the needs of the different grades of pupils. The younger or primary pupils cannot profitably spend more than from twenty to twenty-five minutes in continuous seat work, while the more advanced pupils can readily devote two such periods to study. These well-adjusted study intervals cannot well be provided in a class programme, but they may be readily secured in a *grade programme;* that is, a programme which Study Programme.

assigns given periods to the exercises and study of pupils *in the several grades* into which a school may be divided.

The best arrangement of an ungraded school for this purpose is its division into *three* sections or grades, — primary, secondary, and advanced or grammar. The lowest or primary grade may include all pupils who use a book only in reading; their instruction in language, number, place, etc., being oral. The secondary grade may include pupils who use text-books in reading, arithmetic (first book), and, later, geography (elementary), — pupils from the third to the fifth school year inclusive.[1] The advanced grade may include all pupils above the secondary, — those sufficiently advanced to use a complete arithmetic and a higher geography, and also those who may study English grammar, physiology, and United States history. If the division be made on the basis of reading, the primary grade may include pupils in the two lower readers; the secondary grade, pupils in the third and fourth readers; and the advanced, pupils in the fifth or higher reader.

Three-Grade Programme.

Whatever may be the basis of the grading, the result will be about the same as that secured by the division of an elementary school into three departments, as may be done when the number of pupils is sufficient to employ three teachers, — one for the primary classes, another for the secondary, and a third for the more advanced or grammar.

[1] This plan was first recommended by the writer, if his information be correct, in the annual report of the state commissioner of common schools of Ohio in 1864. It has since appeared, more or less modified, in several works on school management, and its practicability has been tested in hundreds of country schools.

This is a natural and simple grading for a rural school with only one teacher. The distinction in the work of the several sections or grades is sufficiently marked; and, at the same time, the several classes in each section can with advantage be taught in the same period in such exercises as writing, language, drawing, and music, — a very important consideration. The number of classes in the two upper sections or grades in other branches need not exceed two each, and not more than three separate classes will be needed in the primary grade; making, in all, some seven different classes in studies not taught in the same period, and three classes in each of those studies.

The programme of class exercises and seat work shown on the next page is adapted to a school divided into the three sections or grades as above outlined. The class exercises are indicated by boldface type, and the study or seat work by common type.

The programme divides the day session into periods of twenty, twenty-five, and thirty minutes each, the spelling drills in the two upper grades being considered one period. It also divides the teacher's time equitably among the three grades of pupils. In the forenoon, the A grade has three exercises; the secondary or B grade, two exercises; and the primary or C grade, two exercises. In the afternoon, the A grade has three separate exercises (including spelling); the B grade, two exercises; and the C grade, two. All three grades have two simultaneous exercises, — one in writing and language, and one in drawing, singing, etc. It is thus seen that the A-grade pupils have eight exercises each day, the B-grade six exercises, and the C-grade five; but it is to be observed

Division of Time.

THREE-GRADE PROGRAMME.

Closing Time.	Minutes.	Primary (C).	Secondary (B).	Advanced (A).
9:10	10	OPENING EXERCISES.		
9:35	25	Seat Work.*	Arithmetic.	**Arithmetic.**
10:00	25	Number. (On slate or with objects.)	**Arithmetic.**	Geography.
10:25	25	**Number.**	Geography.	Geography.
10:45	20	Form Work. (Paper folding, stick laying, etc.)	Geography.	**Geography.**
10:55	10	RECESS.		
11:15	20	Silent Reading.	**Geography.**	Grammar.
11:35	20	**Reading and Spelling.**	Form Work. (Map drawing, sand molding, etc.)	Grammar.
12:00	25	Excused from School.	Reading.	**Grammar.**
		NOON INTERMISSION.		
1:10	10	*	*	*
1:30	20	Form Work. (Clay modeling, paper cutting, etc.)	**Reading.**	Reading.
1:50	20	Silent Reading.	Seat Work.*	**Reading.**
2:10	20	**Reading and Spelling.**	Animal or Plant Study.	U. S. History or Physiology.
2:40	30	**Writing[2] or Language.[3]**	**Writing[2] or Language.[3]**	**Writing[2] or Language.[3]**
2:50	10	RECESS.		
3:10	20	Number. (On slate or with objects.)	Spelling.	**U. S. History or Physiology.**
3:35	25	**Drawing,[2] Singing,[2] or Moral Instruction.[1]**	**Drawing,[2] Singing,[2] or Moral Instruction.[1]**	**Drawing,[2] Singing,[2] or Moral Instruction.[1]**
3:50	15	Excused from School.	**Spelling.**	Spelling.
4:00	10		Arithmetic.	**Spelling.**

* As may be provided for by the teacher.

NOTES. — The small figures at right indicate the number of lessons a week.

United States history may be taught the first half of the session, and physiology the second half; or each branch may have 2 lessons a week.

On Friday the last 25 minutes may be devoted to instruction in hygiene, temperance, physics, natural history, etc.

that the A grade has two more studies than the B, and the B grade has one more than the C. The attention given to the preparation and direction of the seat work of the pupils in the C grade (as explained below) will make the time devoted to this grade about the same as that devoted to the B grade.

A rural school of some thirty pupils would probably have two classes in the A grade, two in the B grade, and three in the C grade; making, in all, seven different classes of pupils. The time allotted by the programme to a class exercise in the A grade, in arithmetic, for example, must be divided between the two classes (if there be two classes in the grade), but not equally from day to day, much depending on the nature of the lessons. One day the upper class may have only ten minutes and the lower class fifteen, and the next day this may be reversed. What the programme requires is, that *the two exercises do not together exceed the time assigned to the grade.* **Length of Exercises.**

The primary grade presents the most difficulty, since it usually contains more classes than the upper grades; but the classes are small and the lessons short, and very effective work can be done with three small primary classes in from twenty to twenty-five minutes. The teacher will need to take a few minutes before school (p. 99) to prepare seat work for them, and a minute or two may now and then be taken from the time of the upper grades to start them in such work. Some capable pupil may often be assigned to assist primary pupils. If neither history nor physiology is a regular branch of study, one more daily period may be assigned to the primary classes, and the same may be done if neither drawing nor music is regularly taught. **Primary Grade.**

Three-Grade Exercises.

The inexperienced teacher may not see how three grades of pupils can be taught simultaneously in drawing, or writing, or language, each grade having its appropriate lesson, as provided for in the programme on p. 90; but experience has solved this difficulty. The pupils in the A grade need the most time for practice, and those in the C grade the least; and so attention may first be given to the A grade. Some five minutes of instruction will be sufficient to prepare the pupils for practice, and five minutes more will suffice "to start" the pupils in the B grade. Needed attention can then be given to the primary grade, leaving some fifteen minutes for practice. The remaining time can be devoted to an inspection of the work in the several grades, the giving of needed assistance, etc.

Of course, the teacher could do better work if a school were composed of only two grades of pupils, and still better work if there were but one grade and one lesson. There must, however, be some progress in the training in writing, drawing, etc., in country schools; and this, all things considered, can best be secured by the three-grade plan.

Language Exercises.

Practical and progressive training in language is so important that at least three periods each week should be devoted to it by all the pupils. If the exercises are synthetic, and pains are taken to secure good writing, especially in all final exercises, the lessons in language may be made valuable drills in penmanship.[1] There may be some advantage in calling

[1] For fuller information respecting these synthetic exercises in language, see Elements of Pedagogy, p. 243.

the lessons in language (as well as in writing) simply writing exercises.

An examination of the three-grade programme will show that it solves, in a practical manner, the problem of keeping pupils busy, — so important an element in the easy government of a school. It not only provides the several grades of pupils with definite work during each period, but it affords the primary pupils frequent change and a needed variety of work. Not only the muscles, but the mental energies, of a child, have a limited power of activity, and hence a frequent change of activity is necessary.

Keeping Pupils Busy.

Special pains have been taken to avoid too much pencil work in this grade, an excess of written work being now a serious error in many primary schools. The written exercises are each followed by recess, or by form work, or a class exercise. Provision is also made for dismissing the pupils in the primary grades a few minutes before the close of the session, forenoon and afternoon. It would be still better if the primary pupils could be dismissed each half day an hour earlier than the other pupils.

The foregoing pages were written before our attention was called to the fact that the State of Wisconsin has adopted a course of study for its common schools (rural) based on a three-grade plan. The fact that the "Manual" revised in 1891 is the seventh edition shows that this course has been in use for several years.

Wisconsin Plan.

We learn from this interesting manual (p. 10) that a period of nine years is usually required for children in the rural schools to gain a fair knowledge of the common

branches; and, since pupils may enter school in Wisconsin at five years of age, they usually leave school before they reach the age of sixteen.

Instead of designating for each of these nine years and for each term in each year (as is often done) the subjects or parts of subjects to be pursued, the course groups the subjects or studies into divisions which can be mastered by pupils on an average *in three years each.* This divides the course of study into three divisions, the lowest being called the "Primary Form," the next higher the "Middle Form," and the highest the "Upper Form."

The pupils in each form are engaged in closely related work, but they may be divided into classes with varying intervals between them. The essential provision is that the work assigned for each form must be completed *as a condition of promotion to the next higher form.* This establishes and maintains a clear distinction between the several forms, and at the same time it gives to the course of study that flexibility which is essential in rural schools.

It is seen that this three-form course of study, based on three grades of attainments, makes the three-grade programme, before recommended, both feasible and desirable. The daily programme in the "Manual" is a three-form programme; but it gives only class exercises, and does not attempt to regulate the seat work of pupils.

Self-Regulating System.

Another important device in school management is *the adoption of a self-regulating system, — a system as nearly self-regulating as may be possible.*

A school is a sort of mechanism, and all its movements must be regular to avoid confusion and waste of time; and the more nearly these movements are self-directing, the better. The ideal is reached when a school runs like a clock, and, as before stated, by an inner impulse and regulator.

What is needed to attain this ideal is not "company-front" drills, but the quiet and firm holding of pupils to prompt and orderly movements until they form the *habit* of easy compliance with the adopted system. They must not only know what to do, but they must be trained to do it without directions or orders. Right Habits.

This self-regulating system must include such details as the entering of the schoolroom and the disposal of hats and wraps; the dismissal of pupils for recess or at the close of the session; the calling of classes; the use of the blackboard in class exercises, also books and slates; the posture of pupils when reciting, whether standing or sitting; the distribution and collection of copy books, pens, etc., in writing exercises, also of drawing books, pencils, etc., in drawing exercises; the distribution and collection of readers, slates and pencils, form materials, etc., in primary classes; the sharpening and care of pencils; the supplying of paper and other materials when needed, etc. Details regulated.

If a teacher is obliged to give personal attention to all these details, a considerable amount of his time and energy will thus be employed, and with unsatisfactory results. This may be "keeping school," but it is not the training of a school to run itself. What is needed is the reducing of all these details to such a system that they will be secured without the teacher's per-

sonal attention, certainly without the teacher's personal direction and effort.

A few illustrations will suffice to indicate what is meant by a self-regulating system in these details. The distribution and collection of the materials used in a writing exercise may each be done, in a school of the usual size, in a minute, certainly in less than two minutes; and this, too, without taking a moment of the teacher's time. The writer has seen this result accomplished by several devices or plans. One places the copy books for each division or row of pupils on the front desk, — this being done by a pupil assigned to this duty, — and the books are handed rapidly back, each pupil removing his book from the top or bottom of the pile, as may be arranged, as he passes it to the next.

Illustrations.

Another plan appoints a pupil in each division to distribute and collect copy books, pens, etc.; and a little training will enable pupils to do this rapidly and without any confusion. Drawing materials, including books, pencils, etc., may be distributed and collected in like manner.

What is needed is the devising of a simple plan and the training of the assistants; and it may be added, that pupils like to serve the school in these duties. They do not look upon even a month's service in such matters as a burden, but rather as a pleasure and an honor.

Training Assistants.

The success of any plan will of course depend upon *the teacher being in it and back of it.* A system may be self-regulating, but it cannot devise itself, or run itself without force being supplied. These results require both the wit and the will of the teacher.

In no other department of school management is system more needed than in the care, distribution, and collection of the books, slates, pencils, etc., used by pupils *in the primary classes*, especially in ungraded schools. Experience shows that it is not wise to permit young children to keep their books and other appliances constantly at their desks or seats. A child loses interest even in an ever-present toy; much more in an ever-present book or slate, to say nothing of the temptation to use it improperly.

System in Primary Classes.

What is needed to keep primary pupils interested and busy is a frequent change of activity or employment, as is provided for in the programme on p. 90, and this involves a corresponding change of "tools" at the close of each programme period, — the taking-up of those that have been used, and the distribution of those to be used in the next period, — *all ready for use.* The pencils must be sharpened, the paper cut for folding (if paper-folding be the exercise), etc.; and, to this end, it must be made some pupil's duty to attend to these matters.[1] When pens, pencils, paper, and other needed materials are not supplied by the school board, — as they always should be, — the teacher will find it necessary to keep a supply for use, when needed. Much time is wasted, and many an exercise spoiled, by the absence of necessary appliances, or by delay in securing them. Everything required in an exercise should be ready *at its beginning.*

Whatever may be true of free text-books, — and free

[1] The writer once found the principal of a public school sharpening the slate pencils used in the lower grades, — certainly not a very profitable use of valuable time.

books seem to be a necessary condition of really free schools, — all *material* used in school exercises should be supplied by the school board. If not thus supplied, much must be furnished by the teacher in order to save time and make efficient work possible. Moreover, it is doubtless true that the frequent demands made on parents for money to buy pens, pencils, paper, etc., causes more annoyance and provokes more criticism than the supply of all necessary books; and, besides, not a few parents do not know whether the money which they thus furnish is properly used. A recent investigation in a public school disclosed the fact that money furnished by parents for school material, as they supposed, had been used by a number of the boys to buy cigarettes.[1]

Free Material.

As a rule, it is not wise for a teacher to require pupils to ask their parents for money for school use, and, for like reasons, it is not a good practice, when not necessary, for teachers to sell articles to pupils; and it is certainly an unreasonable tax on the teacher's limited income to be obliged to supply school material, when needed, at his own expense; though this, in exceptional cases, may be the lesser of the two evils. It is a far better plan for the school board to supply ink and pens, pencils, paper, and all other material which pupils are required to use in school work. These supplies can be bought by school boards in quantities at less than the price paid by individual pupils; and, besides, all pupils are then supplied with suitable ap-

Selling of Material.

[1] The smoking of cigarettes by growing boys has become an alarming evil in many cities and towns, and all the power and influence of the school should be used to suppress it.

pliances and materials, and the efficiency of the school is thus greatly enhanced.

What has been said above of the importance of system in the care, distribution, and collection of appliances and material in writing and drawing exercises and in primary classes, applies to the entire management of a school, and especially a school composed of many pupils or many classes. A lack of system results in a waste of time and effort, and is a source of disorder; but the presence of system means order and efficiency, *provided the teacher is master of the system.*

General Need of System.

When the most possible has been accomplished in this direction, there will still be a demand for all the time and energy of the teacher, especially in ungraded schools. The preparation of seat work for the primary pupils, including the putting of the writing exercises on the board, the words and sentences to be copied, the forms to be drawn or made by stick-laying or paper-folding, etc., will often require the teacher's attention before school and at recess; and, besides, the needed inspection of the pupils' work will require the use of every spare moment, and even the taking of a little time now and then from the higher classes. This needed inspection and assistance may be much facilitated by the plan (above suggested) of taking up the work of primary pupils at the close of each period. A minute may suffice to look over the slate work of several pupils, and this is also true of their work in number, paper-folding, stick-laying, etc. It is surprising how busy and interested young pupils can be kept by a little assistance and encouragement.

Preparation of Work.

Few Rules.

A final suggestion under the head of "devices" is the wisdom *of enacting few rules, if any.*

Many teachers have learned by an unpleasant experience the folly of attempting to govern a school by a code of rules, and especially of attempting to regulate the conduct of pupils by such a code. The old-time teacher was a believer in "law and order," and especially in *law.* He assumed, in a general way, that, in the absence of prescribed law, there could be no transgression, and inferred that no pupil could be rightfully punished for an offense which had not been formally forbidden; and so he held it to be his first duty to frame and announce a code of rules covering all probable, if not possible, school duties and offenses. As a result, the rules enacted often forbade conduct of which no pupil in the school had ever been guilty; and this not infrequently awakened a desire to do the things forbidden, the rule thus becoming the occasion of transgression. A teacher once enacted a rule forbidding pupils climbing on the wood shed, — a feat which no pupil had then attempted, or probably thought of. At the next recess the wood shed was covered with boys who had seemingly just discovered that there was no other such place for real sport!

Old-Time Practice.

These numerous rules not only suggested offenses, but their enforcement was often beyond the teacher's ability, — a fact soon discerned by ill-disposed pupils. The result was the breaking-down of the teacher's authority, and an unhappy, if not hopeless, conflict with disorder.

The ideal school has few, if any, rules relating to offenses, with prescribed penalties. Its regulations relate, not to conduct, but to attendance, classification, etc., — chiefly matters of administration. In conduct it relies upon the unwritten law of right and duty, — a law which the youngest pupils know as well as the oldest, and which all know so well, that its violation may be punished as properly as the transgression of a formal rule, and with much more freedom. The wise teacher seeks to secure good behavior, not by regulations, but by an appeal to the pupil's sense of right and duty.

The Ideal School.

There may be occasions in a school which call for the enactment of rules positively forbidding specified offenses; but it is good policy never to enact such a rule *until the occasion is clearly urgent*, and then the rule should not often prescribe a specific penalty. Punishment should generally be kept within the discretion of the teacher. When a positive rule is made, *it should be uniformly enforced;* and, when there is no further necessity for its enforcement, *it should be repealed.* There should be no dead-letter laws in a school code (p. 191).

When to Enact Rules.

It may be added, that it is never wise in school administration to enact a rule that cannot be enforced, or even one which is not likely to be enforced. There is no surer way to break down respect for law than by its fitful and uncertain enforcement; and it must ever be kept in mind that respect for law is one of the cardinal virtues of good citizenship.

OUTLINE OF SCHOOL GOVERNMENT.

- **School Government.**
  - *I. Ends.*
    1. To train pupils in habits of self-control and self-direction, — *in self-government.*
    2. To secure regularity, good order and application, — condition or means to the true end.
  - *II. Conditions.*
    1. A teacher possessing
       1. Requisite Qualifications.
          1. Good scholarship, — thorough and fresh knowledge.
          2. Skill in teaching and managing.
          3. Heart power, — love for pupils.
          4. Will power, — evenness and uniformity of control.
          5. Good eyes and ears, — acute discernment.
          6. Common sense, — practical wisdom in common affairs.
          7. Positive moral character and life.
       2. Requisite Authority.
       3. Confidence and coöperation of school officers and patrons.
    2. Attractive schoolroom and surroundings.
    3. Proper seats and desks.
    4. Proper heating, ventilation, and light.
  - *III. Means.*
    1. Mechanical Devices.
       1. Proper seating of pupils.
          1. For physical comfort.
          2. With respect to each other.
       2. Proper programme of class exercises and seat work.
       3. Self-regulating system.
       4. Few rules, if any.
    2. Moral training. (See subsequent portion of book.)

MORAL TRAINING.

MORAL TRAINING.

PRINCIPLES.

We now reach the essential and vital function of school government, the training of the pupil in habits of self-control and self-direction, — *a training that prepares him to be a self-governing being.* All that has been said is important merely as conditions to this end. The teacher's qualifications, his personal influence and authority, favorable conditions, mechanical devices, etc., are all important ; but they do not constitute true discipline. They simply facilitate such discipline, making success easier and surer ; and, for this reason, they deserve, as they have received, careful consideration ; and this prepares the way for an intelligent study of discipline itself.

It is to be specially observed that the essential element in school discipline, as above defined, is *training*, and that this training has a very definite end, — the power of self-government in conduct. We have a term that quite clearly designates this power, — the term *character.* Character is the power that lies back of conduct as its source. Character is the fountain ; conduct, the outflowing stream. Hence all true discipline with reference to conduct is *character training ;* i.e., the forming of such states of feeling

Ends.

in the pupil, such moral judgments, and such habitual modes of action, as make right conduct easy and pleasant.

This may be somewhat indefinite, as most general statements are likely to be, but it touches the very root of school government as an art. It shows that its true function is not the external control and regulation of the pupil's conduct, but the vitalizing of its inner source and principle. This makes government not only an art, but the central art of education, — an art that requires for its successful practice, not only a clear grasp of the ends to be attained, but a knowledge of the guiding principles involved, and both knowledge and skill in the use of methods, — an art worthy of the most careful study.

Function.

The ends being determined, the next step is to ascertain the principles involved in the training or forming of character, and to this end certain psychical facts must be clearly understood. The first of these is the fact that every act of the soul leaves as its enduring result an increased power to act, and a tendency to act again in like manner. *Power* and *tendency* are the abiding results of all psychical activity; and hence every power of the soul is developed *by its appropriate activity*. There can be no development of any power, whether in strength or tendency (habit), without its appropriate action. This is the fundamental law of training.

Psychical Facts.

This law applies not only to the training of the several intellectual powers, but also to the training of the sensibility and the will, and eminently to the training of the moral powers. Character is not only the source of conduct, but it is also the resultant of moral activity, and hence *char-*

Law of Character Training.

acter is trained only by the appropriate activity of the moral powers.

But what constitutes an activity of the moral powers? More definitely, what is a moral action? The answer to this inquiry will give us the key to moral training as a school art. It will suffice for our present purpose to say that every moral action has its source in *a sense of duty;* i.e., in a feeling of obligation. An action that has reference to duty or obligation is a moral action. When this sense or feeling is wanting, as is believed to be the case in dumb brutes, action has no moral quality. In man this sense of duty is an original endowment, — the innate impulse and law of the soul; and hence the moral quality of human conduct is determined primarily by its relation to conscious duty.

Moral Action.

But the mere feeling of obligation is not moral action, and it may not issue in such action. The inner impulse must be carried over into a purpose or out into a deed. It must issue in action; and this requires the exercise of *the will,* — the act-determining power of the soul. In other words, while all moral action has its source in the sense of duty, the actual existence of such action depends upon the exercise of the powers of choice and volition, — the putting-forth of executive energy by the soul itself. It is this will element in human action that gives to obligation its binding force.

The Will.

But this is not the whole truth. This voluntary element must be *free.* It is not necessary for our present purpose to assume or prove the actual freedom of the human will in all its activity, or, more accurately, the freedom of the soul in willing.

Free Action of Will.

What now concerns us is the fact that the *moral quality* of a choice or purpose depends necessarily upon the power of the soul, in the identical circumstances, to make a different choice or purpose. When this power to act differently is wanting, human action is *necessitated*, and hence has no moral attribute. So far as we are able to interpret the actions of the lower animals, they are necessitated by their nature and environment, and for this reason they have neither the feeling of obligation nor the sense of responsibility, and their actions are destitute of moral quality. The same would be true of man's conduct were all his actions necessitated by conditions over which he has no control, and moral distinctions would disappear.[1] A failure to do what one has not the power to do is not wrong, provided the inability is not the result of one's own fault. Ability is essential to responsibility. "Nothing impossible," says Seelye, "is a duty;" and hence the one word "duty" holds all moral obligation and responsibility. It is true that the will acts in view of motives, but it must be free to determine *what its acts shall be*. "Motives," says Porter, "impel the will, but they do not compel it;" and this must be true in all moral action.

Moral Character.

It is thus seen that all moral action has its source in the sense of duty, and that it is put forth in a free act of the will, and that these two conditions or elements give to human conduct its moral quality. It follows that moral character is the resultant of choices, purposes, and actions put forth freely with

[1] "I am persuaded that in some form or other the doctrine of necessity is always based on materialism, though its advocates may be unconscious of it." — DR. SCHURMAN, *Cornell University*.

reference to duty; and hence moral character is formed by the free exercise of the will in response to the feeling of obligation, — an exercise that results in a state of the will freely responsive to conscience. We thus reach the important fact that moral training is primarily will training, — *the training of the will to act habitually in free obedience to the sense of duty.*

Much has been said and written of the value of obedience to authority as a means of moral discipline, and we shall again refer to this subject (p. 128); but what the teacher needs specially to realize is the fact that the disciplinary value of such obedience will largely depend *upon the motives which prompt it.* When obedience to authority is a free voluntary act, prompted by a sense of duty, it has high moral value; but when it springs from a fear of punishment, or is otherwise forced, its disciplinary results are comparatively small. Force or fear may keep back the pupil from wrong doing; but a sense of duty not only impels but wins to right doing. The discipline of fear is chiefly negative; the training that secures obedience to conscience is positive.

Obedience from Right Motives.

It must, however, be conceded that even constrained obedience is better, much better, than disobedience. The habit of unquestioning obedience to rightful authority is not only a good in itself, and a needed preparation for civil duties, but it is a necessary condition for the exercise of other virtues. Where the spirit of disobedience rules, no effective moral training is possible. But no competent teacher ought to be long shut up to the alternatives of suffering (the right word here) disobedience or securing obedience by force. His special aim should be to

Obedience Necessary.

remove these alternatives by forming in his pupils habits of free and cheerful obedience from a sense of right and duty, and, to this end, the teacher must be inspired by a love for his pupils that wins their love in return.

Personal Love.

A careful discrimination should, however, be made between personal love, or love for the individual as related to one's self, and love for pupils as pupils or for the teacher as teacher. The former love may have its source in a selfish preference; the latter is essentially generous.[1]

Love and Obedience.

The fact remains that the two essential principles of obedience are love to God and love to man; and all duty flows from this dual source. Obedience is the fulfilling of the law, and that law is love. Authority without love is despotism, and, generally, obedience without love is serfdom. Obedience inspired by love is liberty. In the last analysis, duty is obedience to the will of God; and the voice of duty is the voice of God in the soul. Love to God makes obedience the highest freedom, and through such obedience the will is made truly free. This truth is happily expressed by Longfellow in the lines,

> "To will what God doth will;
> That is the only science
> That gives us any rest."

Moral Training.

Enough has been said to show that moral training cannot be wisely made one of those incidental functions of the school that can be given only the odds and ends of school effort. It is not only a central but a vital function of education, and all other functions must be subordinated to it. This does not

[1] For a practical illustration of the weakness of personal affection as a basis of obedience in school, see p. 184.

imply that intellectual or physical training is to be neglected, but that all training should be put in harmony with this supreme end of the school, — the preparation of children "to live completely;" and, to this end, character must be put before learning. "Conduct," says Matthew Arnold, "is three-fourths of life," and character is the source of conduct. This tells the story.

In the preceding pages special emphasis has been given to the element called *training*, — i.e., doing under inspiration and guidance, — and it only remains to add, in this connection, that effective moral discipline also involves *instruction* in duty. While the feeling or impulse of duty is innate, and the idea of obligation intuitive, duty *in the concrete*, the determining of what is one's duty in varying circumstances, calls for knowledge; and the fuller one's knowledge of all the conditions involved, the clearer will be the way of duty. The intellect must show what ought to be done before the conscience can impel us to the doing of it. "The sense of obligation," says Dr. Cutler, "does not tell us what we ought, but only that we ought." [1] There is a necessary relation of sequence between knowledge and duty, and hence it is that no being has the sense of moral obligation that is not endowed with intelligence. Ignorance is not the mother of virtue.

Moral Instruction.

Moreover, moral training, as we have seen, involves the training of the will to act habitually from right motives; but all motives are feelings, and all feelings, not body-born, are awakened by knowledge. In our psychical life knowledge is the

Steps to Conduct.

[1] Cutler's Beginnings of Ethics, p. 163.

occasion of feeling, and feeling the occasion of choices and purposes, and these issue in conduct. Hence, in moral training, instruction is needed to awaken right feelings as motives to action, as well as to guide action. Moral instruction is an essential element of effective moral training, and such instruction must touch the heart and conscience as well as guide the will.[1]

Elements.

It is thus seen that moral training involves two somewhat distinct elements, — training and instruction, — and that the essential element in training is the influencing of the will to act habitually from right motives. But will training, as thus defined, assumes (1) the presence of right motives in the moral life of the pupils, and (2) a possible wise and skillful use of such motives in securing right conduct; and, logically, the first assumption precedes and conditions the second.

Order of Topics.

A following of this logical order would necessitate a consideration of the methods of awakening and sustaining right feelings as motives in school discipline before a treatment of the art of using such motives. But there seems to be a practical advantage in the reversal of this order, — in (1) assuming the presence of right feelings, and considering methods of using them in school discipline; and (2), this practical art being understood, proceeding to consider methods of awakening and sustaining right feelings as motives. This order places the emphasis on the right use of motives in all the work and duties of the school; and,

[1] This vital principle will be more fully discussed in the pages to be specially devoted to moral instruction; but the importance of its clear recognition in all that may be said on moral training has seemed to justify a reference to it here.

this being intelligently undertaken, the importance of instruction to awaken right feelings will be evident. To secure this practical advantage, we herein consider the right training of the will before presenting the subject of moral instruction.

WILL TRAINING.

Occasions for Will Training.

The work and discipline of a well-ordered school afford excellent opportunities for the training of the will. The organization of the school necessitates combination in effort, and it thus affords valuable training in those mechanical virtues which are the basis of industrial pursuits. The school is also a social community with common interests; and it thus affords needed training in the social virtues, as courtesy, kindness, forbearance, charity, etc. The school is likewise, in some respects, a civil community in which all the members have equal rights and privileges; and this fact makes justice an essential principle, and necessitates the subordination of the will of the individual to authority exercised for the common good. In these several functions the school affords numerous and varied occasions for the effective training of the will in conduct.

The Seven School Virtues.

There are at least seven results or virtues which are secured by every good school, and these afford occasions for the training of the will.

1. Regularity.

The first of these school virtues is *regularity in attendance*. This means the making of school duties a business, and subordinating all other interests to it. This makes regularity a governing purpose, — a purpose which controls all related choices and wishes,

and steadily directs all efforts to the chosen end. This involves not only persistent effort, but the skillful overcoming of obstacles, the meeting of all diversions with decision, and the providing of a time and place for other necessary duties. No one discipline of the school enters more helpfully into practical life than regularity. It is the basis of combination, whether in industrial, social, or civil affairs, and its presence makes success possible.[1]

2. Punctuality.

The second of these school virtues is *punctuality*. This includes not only being in school morning and afternoon on time, and at recess, but promptness in meeting every requirement during the day, — the beginning and ending of every duty on time. This involves self-denial in many directions, the resisting of temptations to dally and loiter, the subordinating of present impulse to duty, the sacrifice of ease or pleasure to future good, etc. It is obvious that these varied occasions for choices and decisions may afford an effective training of the will.

3. Neatness.

Another of these school virtues is *neatness, including cleanliness*. This is a personal virtue, and as such comes under the class of duties, known as duties to self. It includes not only cleanliness of person and clothing, but neatness in everything that is possessed, or used, or done. This means habitual efforts to clean whatever may be soiled by use, and scrupulous care to

[1] For an able discussion of several of these virtues, see "Moral Education in the Schools," by Dr. W. T. Harris, Council of Education, 1883.

prevent unnecessary soiling or injury, and also the doing of all mechanical work in a neat and orderly manner. It also means the suppression of all inclination to mark or otherwise deface what is useful, and it positively forbids the disfiguring of anything with unseemly scribbling or marking.

It is obvious that the securing of these results is not only an important element of school training, but also of moral training. "Cleanliness is next to godliness," because the attainment of cleanliness in person suggests and favors purity of life. Moreover, the efforts required to attain this virtue afford a most valuable training of the will. They include a firm resistance to the low tendencies which lurk in human nature, and an exercise of the choices and decisions involved in the sturdy virtue of self-respect, and especially a respect for others. The surest indications of a loss of self-respect are untidy clothing, dirty face and hands, and disheveled hair — when occasioned, not by the conditions of one's labor or occupation, but by a want of care and personal effort. One of the first steps in moral reform is often a conscientious use of soap and water, comb and brush.[1]

4. Accuracy.

Another of these school virtues is *accuracy*, — accuracy in word, in work, and in conduct. This is a cardinal virtue of the school. Its entire discipline, intellectual, moral, and mechanical, is subverted by inaccuracy.

[1] It often requires tact and good judgment to secure commendable neatness in a school. The prime conditions are a clean and tidy schoolroom, and the personal example of the teacher. The writer has seen very tidy schools in districts where most of the patrons were poor.

The pupil must be trained to see, to hear, to think, to remember, to speak, to write, and to do whatever he undertakes to do, *with accuracy*. This discipline in accuracy corrects the tendency to guessing or exaggeration, or "drawing on one's imagination;" checks the impulse to tell more than one knows, a weakness closely related to falsehood; and holds the pupil steadily, not only to the learning of the truth, but to its accurate expression. It is thus seen that accuracy is closely allied to truthfulness, — the cardinal moral virtue. Indeed, truthfulness is accuracy in word and deed, — the exact conforming of one's expression of facts to the facts themselves.

But accuracy in school duties requires *attention*, — the holding of the mind persistently to the thing in hand, whatever this may be, — and this is an act of the will; more accurately, it is a state of the will, the result of many repeated acts. Hence the securing of accuracy in any direction involves a training of the will, and *accuracy in conduct involves will training of high value.*

Will Training.

Much has been claimed in recent discussions for the moral value of mechanical accuracy, as in the manual arts. Some one has asserted that the drawing of a figure or the making of a joint is a positive discipline in truth-telling. There is some truth in this statement, but not much accuracy. There is harmony between mechanical accuracy and moral accuracy; but this harmony is not identity, as is assumed. In drawing a figure or making a joint, there is no such play of moral motives as is involved in truth-telling. A lack of mechanical accuracy may serve no selfish interest, while truthfulness may require the heroic resistance

Mechanical Accuracy.

of selfish impulses. The most that can be claimed for mere mechanical accuracy is that it affords a valuable training of the will, including attention and effort to conform to an ideal. This has a close relation to accuracy in conduct, and so has some moral value. It is, however, easy to claim too much for such mechanical discipline. What the school needs to secure is accuracy in conduct, in word, and in work, — a triple discipline of the will of high moral value.

5. Silence.

The fifth of these school virtues is *silence*, — the suppression of all impulses, and a resistance to all temptations to make unnecessary noise. This is another of the personal virtues that is included in the general virtue called self-control. It includes (1) a control of the natural impulse to talk, and otherwise express the feelings of the moment, — in some aspects an animal instinct; (2) the restraining of the social instinct, stimulated by the presence of schoolmates; and (3) the quiet regulation of one's conduct under divers temptations.

The self-control which results in silence has great value as a condition of intellectual progress. It makes continuous and fruitful thinking possible, and, at the same time, it avoids the unnecessary distraction of the attention of others, thus meeting the conditions of one of the most important disciplines of the school, — *thoughtful study*. It also promotes valuable spiritual ends — silence being the essential condition of reflection, self-knowledge, reverence, etc. The self-control involved in silence is, indeed, the soil in which some of the highest intellectual and spiritual virtues grow.

Value in School.

Silence has also a high moral value. Much of the wrong in human conduct is occasioned by a hasty expression or execution of impulse and passion. The wrongdoer loses self-control, and for the time the clamors of impulse or passion drown the voice of reason and conscience. What is needed is the will's imperative "Hush!" "Be still!" Silence is often a means of victory to the moral nature. **Moral Value.**

This discipline of silence is obviously an effective training of the will, — a training in the direction of the cardinal virtue of self-control, so important in the regulation of conduct. It is a training, not in spasmodic or fitful activity, but in habitual self-mastery and self-repression. When silence is secured under the sense of obligation to others and to the public, — in this case the school, — the resulting training of the will is a needed preparation for social and civil duties. The discipline of the school is thus made a training of the will of high value. **Will Training.**

6. Industry.

The sixth of these school virtues is *industry* or *application.* This affords a training of the will in a direction opposite to silence. Industry involves the steady putting-forth of energy: silence is largely the suppression of activity. Hence the training of the will afforded by industry is positive. It calls for a series of choices between alternatives, the doing of this and the not-doing of that, and a continuous execution of choices and purposes. It involves not only the denial of desires for play or other gratification, but also the steady putting-forth of activity to realize ends that seem remote, and hence not imperative. It costs a high exercise of self-

control to sacrifice present ease and enjoyment to secure a future possible good, and this is just what an intelligent and conscientious application to school work always involves. It is an initiation, as Dr. Harris claims, to the cardinal virtue of *fortitude*, — a discipline that prepares one "to endure hardness."

Much has been said, of late, of the importance of teaching industry in the schools, by which term is meant the industries or manual occupations; and, in the advocacy of this reform, there has been a free indulgence in criticisms of the present school *régime*. The school has been referred to as a place where industry or work is ignored, and idleness made a habit. On the contrary, every good school is truly an apprentice-shop where pupils acquire the *habit of industry*, whatever the self-denial involved, and howsoever remote the reward. The doing of assigned tasks at the time and in the time allotted for the purpose, the filling of the day with a round of work well done, — this is not only industry, but it is industry of a high order. The school excels all other institutions in the training in industry which it affords the young.

Industry in the School.

Moreover, the discipline of the modern school unites hand exercises with mental activity in a succession of employments, that not only call into action the several mental powers, but that also secure a varied exercise of the will, including always the one essential activity called *attention*, attention to the thing in hand being the imperative condition of application to school work.

Industry in the Modern School.

It seems unnecessary to point out the relation which this training in industry, afforded by the school, sustains to industrial success in after life. All the pursuits

of life require this habit of industry which the school cultivates, — the steady application to one's business, the doing of the right thing at the right time.

7. Obedience.

Another of these school virtues, worthy of special consideration, is *obedience*, — a prompt and implicit compliance with what is required. Obedience is the doing of what is commanded, and the not-doing of what is forbidden ; and hence it involves both a positive and a negative discipline.

Every good school holds its pupils to the duty of prompt, implicit, and cheerful obedience. The organization and function of a school involves the combined action of its pupils, and this element of combination necessitates a prompt compliance with directions. Disobedience is an arrest of progress. The failure of one pupil to be prompt in action may "stop the wheels" and arrest the movements of an entire class ; and so the youngest pupils soon feel that orders, whether given by word or signal, must be obeyed, and they soon form the habit of prompt obedience.

Its Necessity.

The notion that one must know the reason of a command before it is his duty to obey it, has a small place in effective school discipline. There is a good reason for every wise command back of it, but the sufficient reason for the pupil's obedience is the *command itself*. The wise teacher will, however, often give the reason for what he requests ; but the reason will be given before, not after, the request. Such a teacher will also make many requests, and rarely issue a positive command.

It is for these reasons that the school often affords

a better training in obedience than the family. The father or the mother may, wisely or unwisely, allow the child time for "reflection," or, more properly, for the subsidence of feeling; but, in a great school, there must be no delay, no questioning, and there can be none without an interference with the rights of others and the good of the school. It is feared that few parents fully realize the value of school discipline in this one direction. Children who are disobedient at home, or, what is equally culpable, whose obedience is reluctant and questioning, learn at school to obey promptly and cheerfully what is required; and the spirit and habit of obedience thus acquired often become helpful in the home.

School and Family.

Moreover, the obedience required in school is so obviously in harmony with what the pupil ought to do, that there is little occasion for questioning or doubt. It is true that many things required even in the best schools may be unnecessary and even useless; but the pupil's confidence in the teacher, especially when inspired by love, obviates doubt, and obedience is not only prompt and unquestioning, but also cheerful. Indeed, one of the important characteristics of a good school is the cheerful, even happy, response of the pupils to all that is required.

Cheerful Obedience.

It is obvious that this discipline in obedience involves a valuable training of the will. Indeed, obedience is but the subordination of the will of the individual to authority, i.e., to the wish or command of authority; and hence the habit of obedience is but a state of will. When obedience becomes mechanical and automatic, it has no further disciplinary value, and it is questionable whether obedience

Will Training involved.

that is purely automatic has a moral quality. Aristotle taught, that, in conforming to rule, the "deliberative preference" was essential to moral action. But the establishing of an automatic condition of will may involve the deliberative purpose, and may thus afford a valuable moral discipline. It is, however, important to keep in mind the obvious distinction between obedience in mere mechanical activity and obedience in moral conduct; also the distinction between a free obedience and mere outer conformity to what is required.

It seems also worthy of notice that the authority requiring obedience may be *personal*, that of the parent, employer, etc.; or *institutional*, that of the school, the church, etc.; or *civil*, that of the state; or *divine*, that of the Divine Will. The higher authority subordinates the lower; and the highest authority, the Divine Will, subordinates all lower authority, and establishes a higher law as the supreme rule of human conduct. The higher the authority, the more imperative is the duty of implicit obedience.

Kinds of Authority.

Other Virtues.

There are other school results the attainment of which affords an excellent training of the will. Several of these are included in those duties called *duties to others*, — duties related to others' rights, represented by *justice;* duties related to others' needs, represented by *kindness*, — and *duty to one's self*, represented by *truthfulness*.

The pupils in a school have as pupils certain rights, and justice requires that these rights shall be respected; that each shall receive what is his due, and that he shall render to others what is their due. School life affords many opportunities for the

Justice.

exercise of this virtue, and this may be secured by the very discipline of the school.

The same is true of the duty of kindness, though the obligation may not be as imperative as that of justice; and yet the function of the school is to promote human welfare rather than to secure justice between man and man. The rights of the child are largely born of its needs; and among the child's fundamental rights, having this source, are nurture, control, guidance, instruction; and these are all specially recognized by the school. Indeed, every good school is pervaded by the spirit of kindness, courtesy, sympathy, charity, etc.

Kindness.

Truthfulness is *the* cardinal virtue. A want of it is not merely a defect, but a disaster. "Without truth there can be no other virtue." The school should faithfully instill into the minds of its pupils a sacred regard for truth, and a manly hatred of falsehood in all its forms and guises; and for the attainment of these ends it has constant opportunity. Its discipline may be made a continued apprenticeship in truth telling and truth acting.

Truthfulness.

But the school may also afford frequent occasions for evasion and deceit, and these may be sadly improved.[1] Pupils may make false reports of their conduct, of the preparation of their lessons, etc. Indeed, there are schools

[1] It is the writer's belief that no one practice in our schools is doing so much to undermine the integrity of pupils as written examinations: and this is specially true when prizes, honors, promotions, etc., depend on the results. The temptation to dishonesty is often too great for the virtue of the pupils, — a fact not always overcome even by the vigilance of the examiners. Few are aware how much of cheating attends the stated written examinations in our schools and colleges, especially the colleges.

in which the notion prevails among the pupils that it is less culpable to deceive a teacher than to deceive a classmate or other person; but such a notion leads directly to falsehood. The pupils who act on the belief that it is right to cheat in school, will soon cheat out of school.

The school should be pervaded by a spirit of honesty and truthfulness. It should inspire its pupils with a manly resistance to all temptations to deceive or be false. Such a school affords a training of the will of the highest value.

But the virtues represented by justice, kindness, and truthfulness, though most important, may not be so directly or organically involved in the discipline of a school as are the seven other results or duties to which attention has been specially called, and which may with propriety be designated as *school virtues*. The right practice of these as well as of the moral virtues affords a training of the will of great value.

Moral Worth of School Duties.

It may be properly claimed that a school that attains the seven results, now considered, is not destitute of valuable moral training; and yet is it not possible to claim too much in this direction? It does not require a very wide observation or experience to show that these important school results may be secured *by the use of means that neither train the will in virtuous action nor strengthen character.*

Many years since, the writer, in a goodly company of educators, visited Mammoth Cave. On the way from the railroad station to the mouth of the cave, several miles distant, we had the opportunity of visiting a school made up of some fifty white chil- Illustration.

dren, in charge of a schoolmaster of the old type. The pupils, varying in age from six to sixteen years, as judged, were seated on high benches without backs or desks, and most of them with feet dangling in the air. With one exception, they were all studying Webster's Speller (the veritable "blue-back"), with eyes on book; and save a gentle swaying of the body backwards and forwards, and a moving of the lips as the eyes passed from letter to letter, there was neither movement nor noise. There was a sort of rhythm of motion and silence, — a silence that could be felt, an order that came up to the old "pin-drop" test. In a corner of the room were several whips from four to six feet in length. Detecting a pupil's furtive glance from his book to the strangers, the master seized one of the rods, and, darting towards the lad, brought it down across his shoulders, shouting, "STUDY!" and the swaying bodies and moving lips of the pupils responded with a quicker motion.

Now, here were punctuality, regularity, silence, industry, obedience, etc., in a high degree; and yet the visitors withdrew from the room with little admiration for teacher or school.

But the rod is not the only means by which the moral efficiency of school discipline may be subverted.

Vital Question. The writer has seen more than one school in which regularity, diligence in study, and outer obedience were secured by means more subversive of true moral ends than the fear of punishment. In too many schools, these and other results are attained by an appeal to motives which enfeeble the will, weaken moral purpose, and undermine character. The vital question in school discipline is not what results

are secured, but *by what means they are secured.* The moral quality of a deed turns on the motives which prompted it;[1] and hence the moral value of will training depends on the motives which solicit action, and not on the formal action itself.

Let us take as illustrations of this principle two or three of the school virtues already considered.

The disciplinary value of silence clearly depends on the motives which secure it. The difference in moral discipline between enforced silence and that which is the result of self-control, inspired not only by self-interest, but also by a sense of duty to others, and especially to the school, is too obvious to require elucidation. The same distinction is seen between silence that is bought by a promised reward, and that which flows from a clear view of self-interest, and especially from a desire to promote the best interest of the school. Self-control is virtuous when noise is recognized as an interference with the rights of others; and surely it cannot be difficult for even a child to realize, in some degree, the relation of self-control and self-denial to such worthy ends. **Illustrations.**

There is a similar distinction between enforced industry and that which flows from a desire for knowledge or for present or future success. All experience shows that the keener the pupil's interest in study, the more satisfactory his progress. Interest is the condition of attention, and attention is essential to learning. Indeed, true learning is possible only to the willing mind. The difference in the moral results of enforced or purchased application and that which is **Application.**

[1] An important condition of proving a criminal act is to find a motive for it. The absence of motive is a presumption of innocence.

free, voluntary, and self-directed, is even greater than the difference in the intellectual results. The marked distinction in the character of the serf and the yeoman is an historic illustration of this fact.

This distinction is even more marked in the exercise of the virtue of *obedience*. It has already been shown (p. 109) that the obedience secured by fear has no such moral efficiency as the obedience prompted by a sense of duty. Obedience best meets ethical conditions when it is free and voluntary; but obedience may be bought as well as forced, and the use of such a motive is even more subversive of moral ends than fear. When a mother begins to hire her child to comply with her wishes, she invites a disobedient spirit, and a speedy loss of control is assured.

Obedience.

Obedience to rightful authority is a moral obligation, — an obligation that lies at the foundation of social and civil order, and the well-being of the individual; and it is only when obedience flows freely from this source that it has its highest disciplinary value. It is an important function of school training to quicken this sense of obligation, and make it regal in the pupil's life. This only can make obedience free and cheerful, and, at the same time, afford the will that training in moral action that makes character strong and self-centered.

The same is true of all school results. The moral influence of their attainment depends chiefly on the motives which prompt the pupils' efforts. Regularity, order, application, etc., may be attained without the will's response to right motives, and hence they may not be attended with moral uplift and growth. Whatever is done from a low or wrong motive enfeebles the

moral nature, and this is true whatever may be the intellectual or mechanical excellence of the result. The man who engraves bank notes for the purpose of issuing counterfeit money is not morally ennobled by the superior skill of his workmanship.

SCHOOL INCENTIVES.

Principles.

We have thus reached the important principle that the moral efficiency of school discipline depends primarily *on the character of the motives by which its ends are secured.*

If these motives are high and worthy, the will is thereby freed from bondage to low and selfish desires, and character is strengthened and ennobled. If, on the contrary, these motives are low and selfish, the power of the will for virtuous action is enfeebled, and character weakened.

This principle sheds a clear light on the question of school incentives; i.e., the incentives to be used in securing school results. It shows that no temporary interest in study, and no external propriety of conduct, can compensate for the habitual subjection of the will to the dominancy of selfish motives. Howsoever fair the results attained may appear, the outcome of such training in the life will be moral weakness and failure. No school training will stand the decisive test of right living that does not subject the will to habitual subordination to what Coleridge calls the imperative *ought*, the last word in the vocabulary of duty.

Incentives.

An intelligent application of this principle to the details of school discipline requires a clear understanding of the nature of incentives, and especially of the distinction between natural and artificial incentives, — a distinction of great practical value.

Nature of Incentives.

What is meant by an incentive? Every rational action has an end or object, whose attainment affords a resulting satisfaction. When this object is perceived by the mind, there is awakened a corresponding *desire* for it; and this awakened desire becomes an impulse or incitant to effort to attain such object. The desires that thus incite or impel man to effort are called motives or *incentives*.[1]

Natural and Artificial Incentives.

When the desired object is the immediate result or consequence of the effort, the incentive is said to be *natural*. Knowledge, for example, is the natural result or consequence of study, and hence a desire for knowledge is a natural incentive to study. When the desired object has no such consequential relation to the effort put forth, the incentive is said to be *artificial*. If, for example, a father should promise his son a fishing excursion on Saturday as a reward for faithful study during the week, the incentive would be artificial, a fishing excursion not being a natural result or consequence of faithful study.

It is thus seen that natural incentives are desires for objects which attend effort as its natural result or consequence, and that artificial incentives are desires for objects which are not the natural result of effort. In other words, a natural incentive is a desire for an object which is the natural result or consequence of effort, while an artificial incentive is a desire for an object which is thrust between effort and its natural consequence. Artificial incentives are, in a sense, substitutes

[1] The term "incentive" is used indiscriminately for the object desired and the desire itself, and often for both, since practically it is difficult to separate the object and the related inciting desire.

for natural incentives; and as such they may become the immediate ends of effort, thus diverting attention from true ends.

All incentives are either natural or artificial; and this simple classification affords an excellent basis for the practical study of incentives as an element of school discipline. Attention is invited to a careful consideration of each class, reversing the order given above.

Artificial Incentives.

The artificial incentives used in school include, —

1. *Prizes*, as medals, books, class honors, merit tickets, etc.

2. *Privileges*, as holidays, early dismissals from school, "honor seats," positions as monitors, etc.

3. *Immunities*, as exemptions from tasks, class exercises, etc.

These several incentives are not only artificial, but, as will be obvious, they are the lowest motives ordinarily used in schools, the fear motives possibly excepted. They were once widely used, even in the best schools; and they are still used where the question of moral training, and especially of motives as a factor in such training, has not received due attention.

It must be conceded, at the outset, that these incentives do not lack power. Experience shows that they may be so incorporated into the discipline of a school, and so intensified, as to become its very life, — the all-absorbing end of desire and effort; but this fact does not determine their true value as a means of school training. *What are their results in character?* This is the one supreme and decisive test

Results in Character.

of all means used in the discipline of a school; and to this test let us subject the several incentives named above.

1. The Prize System.

The term "prize" is here used to designate not only such rewards for superiority in attainment and conduct as medals, books, and other articles of pecuniary value, but also class honors, merit tickets, badges, etc. As thus used, the term includes not only prizes proper, but formal honors of all kinds.

Prizes may be bestowed (1) for superiority over all competitors, or (2) for excellence as determined by the reaching of a given or prescribed standard or by the accomplishing of a given feat or task. **How bestowed.**

The characteristic feature of the first plan — the prize system proper — is a contest between two or more competitors for the offered prize; and, though all may strive with equal fidelity, only one can win it. This contest involves not only competition, but also emulation, with a tendency to rivalry, attended too often with envy and unkind feelings.

The objections to the prize system are many and serious. An obvious one is the fact that it is not possible, especially in schools employing several teachers, to avoid *injustice*. Few things in school administration are more difficult than the determining of the comparative value of the attainments of pupils. What is the comparative value of knowledge, power, and skill as scholastic results? Which is the superior knowledge, that disclosed by verbal memory, or that disclosed by thought? What is the comparative value of the several branches of study? Which **Objections to Prizes.**

shall be ranked highest, the thought studies (as arithmetic and grammar), or the so-called information studies (as geography and history), or the art studies (as drawing, writing, and music)? What results in each branch shall be considered as possessing most worth? How are the attainments in observation and laboratory exercises to be determined, and how compared with those in book studies?

These questions are sufficient to indicate the difficulties involved in determining an intelligent basis for the comparison of scholastic attainments; and there are like difficulties, possibly greater, in the actual comparison of results. The writer has some acquaintance with the inside work of several colleges and schools, where prizes are annually awarded for supposed superiority in scholarship; and he is confident that neither the standard of excellence adopted, nor the means used in determining results, will stand the test of intelligent criticism.

Uncertain Basis.

It is plain that there can be no intelligent comparison of results *except on the same basis and by the same means.* These essential conditions are only possible when the pupils who are competing for prizes pursue the same studies, under the same teachers, and when their standing is determined by the same tests made by the same persons, — conditions now existing in few high schools and colleges. The introduction of different courses of study and the allowing of elections in each course, the division of classes into sections and their instruction by different teachers, etc., have destroyed the uniformity of conditions on which the prize system was originally based; and it is high time that this important fact was recognized by school and college authorities.

Essential Conditions Wanting.

The awarding of prizes or honors on attainments in different courses of study, with few common studies, and these taught by different teachers, not only involves an obvious injustice, but it is little less than a farce. Nor does it make much difference whether the comparative attainments of the pupils are determined by class marks or estimates, or by examination results, or by both combined. Even uniform examinations give no uniformity of result when the papers are read by different persons.[1] Little reliance can be placed on comparisons of pupils' attainments when these are determined by *different* persons; and this is true, whatever the method used. There may be an approach to accuracy when the attainments compared are in a given branch, taught by one teacher, and under like conditions.

Injustice involved.

What is said above of the comparison of scholastic attainments is equally true of the attempt to compare conduct. Such mechanical results as punctuality and regularity may be recorded and compared; but excellence in such virtues as neatness, accuracy, silence, industry, and obedience, — to say nothing of truthfulness, kindness, courtesy, charity, justice, etc., — escape all comparative tests. Hence the usual mode of comparing pupils' conduct is by the negative test of *demerit*, and no thoughtful teacher would venture to offer a prize for superiority in conduct thus determined. It is of course easy to make such general estimates of conduct in school as *excellent*, or *good*, or *poor;* and this may be well, provided no rewards are

Comparison of Conduct.

[1] The writer has had the opportunity of comparing the results of written examinations when the papers are read by different persons. The difference in marking same papers has been from 10% to 30%.

offered for superiority. The awarding of prizes as incentives to good conduct is "evil, and only evil, and that continually."

Another objection to the prize system is the fact that it serves as an incentive to only a few of the pupils in any school or class; and these, as a rule, are the very pupils that do not need any artificial incitement. It requires, at most, but a few weeks to disclose to the majority of the pupils in a class that they "stand no chance," and, as a consequence, active competition is soon narrowed to two or three pupils; and not infrequently the superior gifts and advantages of one pupil so clearly indicate his superior standing, that he has no earnest competitor. It is thus seen that the prize system is based on a competitive principle, which, in practice, does not secure general competition. The very pupils who may most need stimulation are not touched by the system, or, if touched, they are discouraged by it. The most that can be claimed for the system is, that it may cause a very few pupils at the head of a class to attain higher excellence in their studies, especially in minute details; but this result is usually secured at a sacrifice of what is more important, — broad attainments and a scholarly spirit.

Incentive to Few Pupils.

This leads to the decisive objection to the prize system; to wit, *its evil influence.* It is not only useless for some nine tenths of the pupils in a class, but for the remaining tenth, more or less, it is mischievous. It not only interferes with the efficiency of worthier incentives, but it makes a constant appeal to the principle of emulation, which so easily passes over into envy and other wrong feelings. Reid defines emulation as "the desire of superiority to our

Evil Influence.

rivals in any pursuit," and classes it among the malevolent affections. But the objection to the prize system is not materially lessened if it be conceded that emulation is a natural motive, and of itself not wrong. If a natural incentive, it stands too low in the scale to have much moral efficiency, and, besides, it is so closely associated with a group of selfish and malevolent feelings, that a constant appeal to it is hazardous. It is not only easily abused, but it is likely to be abused when made a part of a system of discipline.

Horace Mann thus depicts the results of emulation as a motive force in education:[1]—

"I instance one of the motive forces which, for the last fifty or a hundred years, has been mainly relied on in our schools, academies, and colleges, as the stimulus to intellectual effort, and which has done more than everything else to cause the madness and the profligacy of those political and social rivalries that now convulse the land. Let us take [for example] a child who has only a moderate love of learning, but an inordinate passion for praise and place; and we therefore allure him to study by the enticements of precedence and applause. If he will surpass all his fellows, we advance him to the post, and signalize him with the badges of distinction, and never suffer the siren of flattery to cease the enchantment of her song. If he ever has any compassionate misgivings in regard to the effect which his own promotion may have upon his less brilliant, though not less meritorious, fellow-pupils, we then seek to withdraw his thoughts from this virtuous channel, and to turn them to the selfish contemplation of his own brilliant fortunes in future years. If waking conscience ever whispers in his ear that that pleasure is dishonorable which gives pain to the innocent, then we dazzle him with the gorgeous vision of triumphant honors and applauding multitudes: and when, in after life, this victim of false influences deserts a righteous cause because it is declining, and joins an unrighteous one because it is prospering, and sets his name in history's pillory, to be scoffed and jeered at for ages, then

[1] Lectures and Reports on Education, p. 130.

we pour out lamentations, in prose and verse, over the moral suicide! And yet, by such a course of education, he was prepared beforehand, like a skillfully organized machine, to prove a traitor and an apostate at that very conjuncture."

Health endangered.

The prize system not only subordinates the will to selfish motives, but it often so intensifies effort to gain the coveted prize or honor as to endanger health and future usefulness. Its strongest appeal is usually to bright and over-ambitious pupils, who, as a class, are nervous and excitable, and easily stimulated to over-exertion. The prize system has an appalling list of victims who have died early, or are "invalids for life." Superiority in scholastic attainments is dearly bought at the sacrifice of health and physical vigor.

Illustration.

The writer recently had a conversation with a father whose daughter is standing at the head of her class (as standing is determined) in a great high school. At the close of the first year she was so completely "broken down," that he took her to the seashore for several weeks to regain strength. At the time of our conversation, she was closing her second year, pale and nervous; and the father was doing his best "to keep her up," as he expressed it, until vacation should bring her needed relief. Nor is this prospective "medal pupil" a rare exception. Few of the medal or honor pupils known to the writer in the past few years, have left school or college in good health, this being specially true of the girls.[1]

[1] Since writing the above paragraph, the writer was in company with several prominent educators, who successively told of the death of young ladies who, to their personal knowledge, had sacrificed health and life in winning class honors; and, soon after the writing of these words, a daily paper announced the death of the young lady referred to above, closing with this significant remark, "She was the 'first pupil' in her class."

The awarding of prizes on the second basis described above — a basis not involving competition — is not as objectionable as the prize system proper. The plan includes such practices as the offering of prizes (1) to pupils who attain a given result in a specified time; (2) to those who reach a given class standing; (3) to those who are not absent or tardy in a month or term, etc. It is seen that while these devices may involve a trial of one's ability, or skill, or fidelity, with a desire for success, they do not necessarily involve the desire to surpass others, and hence may be free from emulation and rivalry. The incentive involved may be characterized as a desire for excellence without reference to any other person as surpassed. All of the pupils in the class or school may attain the required result, and no one's success is in the way of another's success.

Second Plan.

While this mode of awarding prizes may be free from competition and emulation, it is still open to the serious objection that it substitutes artificial incentives for natural, thus obscuring the true ends of study, and subverting the normal action of the will. Its effects in character will be more fully shown below, in considering the granting of privileges as incentives, — a system which is usually based on this mode of determining superiority or merit.

Objection.

It seems proper to note, in passing, that rewards or presents bestowed *after* praiseworthy results have been attained by pupils, and without *prior* promise of their bestowal, do not fall under the prize system. It may also be questioned whether this mode of rewarding pupils for successful effort properly comes under the system of artificial incentives,

Rewards not promised.

since the reward, whatever it may be, does not enter into the pupils' efforts as a motive. They are at most only artificial rewards, not incentives; and their influence, whatever it may be, can only affect the pupil's future effort. The objections urged above to prizes and honors do not apply necessarily to such rewards. A present to a pupil without prior promise is simply a token of the teacher's appreciation, and, as such, it may help the pupil to a higher appreciation of the real results for which he is striving, and thus increase their power as natural incentives. Our appreciation of any attainment is increased by its known appreciation by others, and especially by those in whose superior judgment we have confidence. This fact is sometimes urged in defense of the prize system, but it neither removes nor lessens the serious objections to its use. There are certainly better ways of increasing a pupil's appreciation of school attainments.

2. Privileges.

The granting of privileges as rewards for good conduct or scholastic attainments is now more common in American schools than the awarding of prizes proper, this being specially true in elementary schools; and, increasingly, privileges are granted for the reaching of a given standard of excellence rather than for surpassing others. The reward is thus put within the possible reach of all the pupils in the school or class, and no pupil's success stands in the way of another's success. This makes little appeal to emulation, involving competition, and it wholly avoids personal rivalry, — desirable results in school life.

This system of artificial rewards may be best shown by a concrete example, of which we once had personal knowledge. The principal of a grammar school adopted the plan of granting a quarter of a holiday to all pupils in his school who were not tardy during the month, another quarter to pupils who were not absent, another quarter to those who did not whisper (their statement being taken), and another quarter to those who did not "fail in a lesson," thus making it possible for a pupil to earn an exemption from school duties one day in each month. This holiday was made the paramount motive of effort and self-restraint, and the pupils were fired with zeal to secure it. They ran for squares to reach the school on time; they crammed for recitations and monthly reviews; they resorted to all sorts of subterfuges to avoid whispering, especially the appearance of it, and it was hinted that they were not always truthful in their reports. In brief, the pupils worked for the monthly holiday as for wages, and the school attained a high standing in punctuality, regularity, order, and application. The artificial system seemed to the principal and his assistants a great success — even a decided triumph in school administration. Illustration.

It must suffice to add, that when the pupils from this school entered the high school, where artificial incentives were not used, they proved as a class, in both application and conduct, the weakest pupils in the school. It took the best part of a year for worthier motives to become controlling and otherwise effective.

Another plan for the artificial stimulation of pupils is the seating of them, say, monthly *in such a manner as to indicate their standing.* For this purpose the seats

in a school may be divided into, say, four sections; and the first assigned for a month to the pupils with the highest standing the prior month; the second, to pupils with standing next in rank; the third, to the pupils next in rank; and the fourth, to the pupils with the lowest standing.

Honor Seats.

It is easy for an enthusiastic teacher to "work" such a device as this, and make it a strong incentive to effort. I have seen the desire to occupy "honor seats" (first section) made a controlling motive, especially of the more advanced pupils, who worked for the distinction with great fidelity and zeal; and the pupils less advanced were impelled by a desire to avoid a seat in the lowest section, — by contrast, dishonor seats.

We have never visited a school using this device without feeling a deep sympathy for the pupils seated in the lowest section, some of whom deserve higher commendation than those in the seats of honor. How often it is true that the low standing of pupils is not due to a lack of fidelity or praiseworthy effort, but to circumstances beyond their control, as a lack of opportunity for home study, the absence of needed assistance, etc. What a contrast there is in the home advantages of the pupils in any public school!

Injustice involved.

More frequently, perhaps, a failure to reach a high standing is due to a lack of natural ability, especially ability to do easily what is required in school; and certainly dullness is not a dishonor, though it may be a misfortune. Nothing in school management is more clearly reprehensible than the placing of a stigma, directly or indirectly, on dullness or other accident of birth. All pupils enter a school with equal rights, and are entitled to equal considera-

Dull Pupils.

tion. The dull child, whose standing does not crowd "100," has as much right, if he be faithful, to look to the school for kindness and honor as the brightest. No teacher has the right to put a faithful child, though dull, in a seat on which rests a shadow of dishonor. There is no place in any school for injustice or inhumanity. No wise parent would willingly send a dull child to a school where dullness is made a disgrace.[1]

3. Immunities.

Closely related to the granting of privileges as rewards are exemptions from duties or requirements, called *immunities.*

The most common form of this incentive — and this happily not common — is the exemption of pupils from final reviews or examinations, whose standing during the term or year is, say, 90% or more. The objection to this practice is not the remitting of the examination, since this may be wise, but the use of such remission *as an incentive.* This

Exemption from School Duties.

[1] "The minister of education of Germany has addressed to all school councils a circular in which he advocates the abolition of the so-called 'Abschluss-klassen' for backward children. He points out that children receive but an imperfect education in this class, that its very existence makes teachers more inclined to neglect the backward pupils in all other classes, and that being placed in such a class has a bad moral effect. It often happens that children are treated in this way from no fault of their own, but either because they have been ill, or neglected at home, or because they are mentally weak. Often, too, they are backward in school because they help their parents. In any case, it is unjust that they should be looked down upon by the other children, and separated from their companions. . . . The minister considers that the course of instruction should be so modified that all children might benefit from it, not that the weaker pupils should be handicapped for the sake of the more gifted." — *Popular Educator*, March, 1893.

use implies not only that the examination is of no special advantage to the pupil, but that it is an evil that may be wisely avoided! This may be true, and doubtless is true as examinations are often conducted and the results used; but it would seem to be unwise for a school to treat its own requirement as an evil. The granting of immunity from any school duty as a reward necessarily carries with it an implication that tends to make such duty repugnant. No thoughtful teacher will ever treat any school obligation or task as an evil that may be wisely shunned. Such a course necessarily tends to bring school requirements into disfavor, and to lower the pupil's estimate of the practical value of school advantages.

A like difficulty is involved in the assigning of a school task as a punishment; as, for example, the writing of a given number of words as a penalty for idleness; the solving of problems for tardiness; or, what is even more ridiculous, the memorizing of Scripture verses for disobedience! No school duty should be made unpleasant by its association with the idea of punishment. On the contrary, great pains should be taken to honor school life, and make its duties and requirements seem attractive and desirable. The school too often discounts itself.

School Tasks as Penalties.

Should Artificial Incentives ever be used?

The consideration of one more question seems necessary to complete this discussion. Is it ever right to use artificial incentives in school?

It must be obvious, in view of what has been said, that artificial incentives should never be used when

other and higher incentives can be made effective. Of two incentives, equally effective in securing a desired end, the higher should always be chosen. This principle seems too evident to require elucidation. Principle.

It is also evident that artificial incentives, if used at all, should be employed *only as temporary expedients to attain special results, and never as a system.* There are many expedients which may be properly used under peculiar conditions, but which cannot be used permanently without serious loss. They may serve a useful purpose provided their use is occasional and temporary; but the mischief begins as soon as they are "reduced to a system," and made, as Frederick Harrison says of examinations, "the be-all and end-all" of the school. Temporary Expedients.

This principle may be made plain by two practical illustrations taken from real life. In his early experience as a teacher, the writer had charge of a class of Ojibway Indians, fresh from the then wilds of northern Michigan.[1] They were easily interested in writing, drawing, and other manual exercises, but, as a class, had little interest in anything requiring thought. Being a stranger, he thought it best to try to allure them to study by presents. They were very fond of bright colors, and so he gave them paints and brushes as rewards for effort. They soon became fairly interested in their studies; and, when he Illustration.

[1] This occurred when the writer was a student in Twinsburg Academy, Ohio, preparing for college. The principal, Rev. Samuel Bissell (at this writing over ninety years of age), became deeply interested in the education of the Indians, and, for several years, received into the Academy, without charge for board or tuition, both Indian boys and girls. At one time more than a score were in the institution.

had fully won their confidence, there was no further need of artificial incitants. He could make the same appeals to them as to white youth, and with like confidence.

Here is another example. A teacher once took charge of a boys' primary school that was badly demoralized. At noon of the first day she came to the principal, saying that she was failing to control the school, and asking, evidently with much solicitude, if she would be justified in using a whip. The principal, knowing the condition of the school and the strong personal influence of the teacher, advised her not to resort to whipping, but to try an early dismissal from school each half day as a reward for good conduct, and to report the result to him. At the close of the first half day she reported that all but six pupils were excused at recess; the second half day, that all but three were excused; and the third half day, that all but one pupil were excused a half hour before the closing of the school; and, believing that the device was not longer needed, the principal recommended its disuse. The teacher had won the confidence of her pupils, and experienced no further difficulty in their control.

Another Example.

These two illustrations are sufficient to indicate the conditions that may justify the temporary use of artificial incentives in school discipline. It must, however, be added, that good judgment is required in determining whether even the temporary use of such incentives is necessary or expedient. It is a serious mistake to bring, say, forty pupils down to the level of low motives in order to reach four or five pupils who may not be responsive to higher incentives. It is far better to subject the exceptional pupils to a treat-

What is shown.

ment specially suited to their moral condition. The discipline of a school should be kept on the highest possible plane.

It is sometimes urged, in defense of artificial incentives, that their use stimulates pupils to put forth efforts which result in knowledge and culture, — ends higher and worthier than the incentives by which they are secured; ends that justify, as is claimed, the means employed to attain them. Much is made of the scholarly zeal and attainments of those who are active contestants for prizes and honors. But these facts, if conceded, do not touch the vital question involved, — the *moral results* of these incentives; their results in character, which is higher and more important than scholarship or learning.[1] Besides, as shown above, these artificial incentives reach, at best, but a few students, and these do not need them. Instruction that kindles in the pupil a love of knowledge, needs no artificial support. Good teaching needs no such propping.

Claim for Artificial Incentives.

Many teachers are using artificial incentives who are capable of better things. They thoughtlessly pursue the long "beaten path," wholly unconscious of their real power and opportunity, — a fact happily attested by the experience of many who have been induced to discard artificial motives. Many a teacher who has tried the use of higher

The Teacher's Emancipation.

[1] "No doubt a college boy may learn more Greek and Latin if it be generally understood that college honors are to be mainly awarded for proficiency in these languages; but what care we though a man can speak seven languages or dreams in Hebrew or Sanskrit, because of their familiarity, if he has never learned the language of sympathy for human suffering, and is deaf when the voices of truth and duty utter their holy mandates?" — HORACE MANN.

motives has been surprised at his easy success. What teachers as a class greatly need is emancipation from slavery to traditional methods and devices in school work.

Natural Incentives.

Natural incentives, as already defined, are those impulses or desires whose ends are the natural results or consequences of effort. They are not confined to childhood or to school, but are the springs of action through life. Every end foreseen, whether a good to be gained or an evil to be shunned, awakens an impulse to effort; and the impulses thus awakened occasion voluntary action.

True Ends.

It is not meant that the immediate result of effort is always its true end. It may be only a means to such end. A man may, for example, work for wages, and yet the money earned may be only a means to the real end for which he labors, — the support of himself or family, or some other desired good. Indeed, many of the highest ends of human life are not the immediate, conscious ends of effort. Happiness, for example, cannot be attained directly. It springs up in the path of duty, and most frequently, perhaps, when not consciously sought. The same is true of such coveted results as influence, reputation, honor, etc. They are the consequences, or better, the attendants of those results which are the immediate ends of effort.

Substitutes.

It is true that happiness, influence, reputation, honor, etc., may be made the all-absorbing ends of human activity; but, when thus consciously sought, they become substitutes for the natural results or consequences of effort, and usually end in disappointment.

The fact to be kept in mind in determining the character of a motive is a simple one. Every voluntary action has an immediate result or end, and, when this end is perceived, there is awakened in the soul an impulse or desire to attain it. When the perceived end is right, the awakened motive is right. Life is full of these natural incentives to right action; and the training of the will in youth to act in conformity to them is of the highest practical importance.

Right Motives.

It follows that the incentives which are appealed to in school should be the same in kind as those which are to issue in future conduct; and these, as we have seen, are natural incentives. The more habitually the child responds to these incentives in school, the easier will be his obedience to them in life.

School life is full of opportunities for such discipline. All its requirements have, or should have, a beneficent end, whose attainment yields a satisfying reward. What is needed is to make these natural results of effort attractive and winning, and this is never done by thrusting some other reward in their place. It is only by repeated action that habits are formed, and this is specially true of moral habits. The will can only be free from bondage to the low and selfish by repeated response to the high and beneficent. As the French programme puts it, "The school must be made an apprenticeship in right living;" and this means living under right motives.

Opportunities in School Life.

It may be urged that the desires for reputation, honor, superiority, etc., are natural desires, and hence they may properly be made incentives in school; but the term "natural" is here used in a sense different from that in which we are using the

Important Distinction.

term. All spontaneous desires are natural to man, i.e., in harmony with his nature; but a desire which is natural in *this* sense may be used as an artificial incentive — i.e., its object may be held before the mind as the reward of an act to which it sustains no natural relation. There is, for example, no natural relation between study and a prize, as a medal; but there is such a relation between study and knowledge or scholarship.

We are now prepared to consider intelligently some of the more important natural incentives that may be wisely used in school training. The practical difficulty is in making a proper selection. The natural incentives that enter into school life are not only numerous, but they range from those which are selfish to those high motives which stir the soul with the highest and purest joys of life.

They include such incentives as the following:—

1. A desire for (1) success, (2) good standing, (3) excellence, etc.

2. A desire for (1) approbation, including that of equals, superiors, one's self, and God; (2) esteem; (3) honor, etc.

3. A desire for knowledge, including that which is useful (1) in acquiring other knowledge, (2) for guidance, (3) for enjoyment, etc.

4. A desire for (1) activity; (2) power, — mental, moral, and physical; (3) skill; (4) efficiency; (5) freedom from imperfection, etc.

5. A desire for (1) self-conduct, including self-control (negative) and self-direction (positive); (2) self-approval; (3) self-respect, etc.

6. A desire for future good, including (1) usefulness; (2) influence; (3) well-being; (4) freedom from want, discomfort, dependence on others, etc.

7. A sense of (1) honor, (2) right, (3) duty, (4) demerit, (5) shame, etc.

It may assist in the study of these incentives if it be seen that they fall naturally into the groups indicated, those in each group being related. Groups.

The first group includes the desires for success, good standing, and excellence; good standing being at once the result and measure of success, and excellence being a high degree of success.

The second group includes the desires for approbation, esteem, honor, etc.; esteem being such a degree of approval as estimates value, and honor being high esteem based on supposed merit. In this group might also be included the desire for reputation, renown, etc.; but these terms involve an extent of esteem not quite consistent with the limitations of school life, and, in addition, they might easily become unworthy motives.

The third group includes the desire for knowledge, freedom from ignorance, etc.

The fourth group includes the desires for activity, power, skill, efficiency, etc. The normal activity of one's powers not only affords a resulting satisfaction, but such activity is an essential condition of growth and efficiency.

The fifth group includes the desires for self-conduct, including self-control and self-direction, or self-mastery. Closely related are the desires for perfection, freedom from defects, weakness, etc., and, as results, self-approval, self-respect, self-esteem, etc. These desires are not to be confounded with egotism, vanity, self-conceit, etc., which overestimate one's merits, and are blind to defects.

The sixth group includes those desires which look to the practical uses and results of one's attainments in after life, — those relating to one's self, involving self-interest; and those relating to others, being altruistic and benevolent. They include such desires as future good, well-being, influence, usefulness, freedom from want or discomfort, dependence on others, etc.

The seventh and last group includes those incentives which are called *senses*. The term "sense" is used to denote an intuitive perception of an object, united with an attendant desire to realize it. It is a stronger incentive than a simple desire, since it adds to the impulsive feeling the approval or disapproval of the moral judgment. The first three senses named in the group are positive, and the last two are restraining or negative.

It is thus seen that there are at least six somewhat distinct classes of desires, and several so-called senses, included in the natural incentives that enter into school life. It is not meant that they are equally prominent in all grades of school, or that they possess equal influence at all times and under all conditions. The motives which are strongest and most effective with primary pupils may have comparatively little influence with more advanced pupils; and in the same school, and with pupils of equal age, there may be a marked difference in the effectiveness of the same motives, — a difference due not only to a difference in inherent moral susceptibilities, but perhaps more largely to a difference in home training.

Varying Influence.

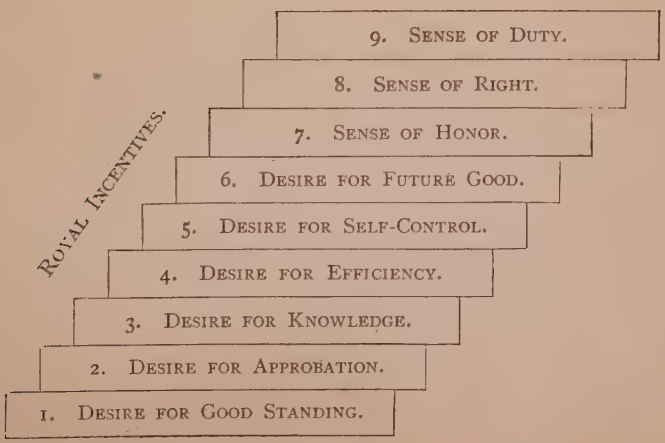
But while there may be these differences in the influence of motives, it is also true that human nature is endowed with common moral susceptibilities, and all pupils are more or less influenced by the same natural

motives. It has been unwisely urged that the teacher should ascertain the ruling motives of each pupil, and then appeal to these in his discipline. This ignores the fact that the true aim of school discipline is to train the pupil in ready and habitual response to high and worthy motives, thus freeing him from bondage to the low and selfish, which may have rule over him. The true measure of success here is not the ease with which study and right conduct are secured, but the character of the motives by which they are secured.

Common Motives.

This leads us to the consideration of the comparative worth of different motives. All right motives, even, are not equally high, or of equal value in training character. A gradation of motives, sufficiently accurate for all practical purposes, may be made by selecting from each group given above the incentive most active and controlling in school life, and then arranging the incentives thus chosen in an ascending scale, as below.

Comparative Worth.


ROYAL INCENTIVES.
9. SENSE OF DUTY.
8. SENSE OF RIGHT.
7. SENSE OF HONOR.
6. DESIRE FOR FUTURE GOOD.
5. DESIRE FOR SELF-CONTROL.
4. DESIRE FOR EFFICIENCY.
3. DESIRE FOR KNOWLEDGE.
2. DESIRE FOR APPROBATION.
1. DESIRE FOR GOOD STANDING.

There may be some doubt respecting the propriety of putting the desire for future good higher than the three desires which are below it (3, 4, and 5); but this incentive is herein used as the representative (in part) of the *altruistic* desires, and these are not only later in their development, but they always denote high moral advancement. Besides, it is not our aim to present an ideal gradation of incentives, but rather to present such a comparison as will enable teachers to observe intelligently this important maxim in will training; to wit, "*Of two motives equally effective, always use the higher.*"

Let us now consider the practical value and proper use in school training of each of these representative incentives.

1. Good Standing.

The desire for good standing is evidently the lowest of the natural incentives in the scale, and it may easily be made an artificial incentive. This is always true when the *sign* of standing is put before the pupils as the real end of effort.[1] In too many schools, the desire for high class marks or high per cents in examinations is the ruling passion of the more ambitious pupils, and the spirit of the entire school is dominated by it. If 100% were a chosen idol, and teachers and pupils were devout idolaters, the worship of this percentage god would not be more zealous, or, we may add, more harmful, than it is in many schools.

[1] It is difficult to prevent the sign of success from assuming the place of success. This is specially true when the fact of success is determined by another, as in school.

But the incentive now under consideration is a desire for *real* standing, not for its sign. This desire has its source in the desire for success, — one of the strongest incentives to effort. Success in what one undertakes affords a high satisfaction, and the hope of attaining it stimulates and sustains effort. The fear of failure often takes out of effort the energy and push which alone make success possible.

Source.

Moreover, the desire for good standing involves neither competition nor emulation. It is simply a desire for success as measured by an *approved standard;* and the higher the standard, the greater the satisfaction experienced in its attainment. It is for this reason that the reaching of a standard of success fixed by the school authorities or the teacher affords pupils so lively a satisfaction. But, to this end, the assigned standard must be clearly understood by the pupils, and the evidence of success under it must be, to some extent, within themselves. The more intelligently pupils can judge of their success, the stronger will be the incentive to effort.

Approved Standard.

This suggests that the standard by which the success of pupils is measured should be as simple and as intelligible as possible. This principle condemns the use of what is known as the "percentage system," especially in primary schools. How few young pupils comprehend the difference between a standing expressed by, say, 79, and one expressed by 87! In a general way, they may know that the first is lower than the second; but a child must have had a good degree of arithmetical training to make an intelligent comparison of these two standings. The use of (to them) cabalistic percentages to represent the standing

Percentage System.

of primary pupils is one of the pedantries which so belittle teaching.

What intelligent father or mother would think of marking the work or the conduct of a child on a percentage scale? The child's desire for success is satisfied with the words, "Well done," or, what is better, a smile or a look of approval. We can think of no "system" that would make family training a greater burden or farce than the marking of children from day to day on a scale of 1 to 100! The introduction of such nonsense into a kindergarten would be clear evidence that the teacher was in a wrong position. And yet, in how many primary schools is the time of teachers worse than wasted in the daily marking of the written work of pupils on this percentage scale!

If it be desired to denote the standing of pupils by numbers, how much preferable is the scale of 1 to 10, or, still better, 1 to 5. A second-reader pupil may possibly have some idea of standing thus expressed, and especially if the numbers used are each associated with a well-known result; as, for example, if 1 and 2 denote poor work (1 very poor), 3 fair, 4 good, and 5 excellent.

Simpler Scale.

But we have come to prefer the use of *words* to designate the standing of pupils in elementary schools. When poor work is called *poor*, good work *good*, and excellent work *excellent*, the sign has a close and natural relation to the thing; and, besides, there is less danger that the sign may usurp the place of the thing, and thus become the immediate object of desire. It may be urged in objection, that words are not as convenient in making a record of the standing of pupils as figures; but if the initial letters

Word Symbols.

of the words are used, as *P* for poor, *G* for good, and *E* for excellent, the difference is not serious. Besides, it would be, to say the least, no loss to the schools if the use of words to denote pupils' standing should result in less recording, less averaging, and less of the related mechanism which is now so great a burden to thousands of teachers capable of better work. We more and more question the advantage of keeping any record of pupils' standing below the fourth school year; and the record in the higher grades, if any be kept, should never be used to advertise the standing of pupils, or to arouse emulation and rivalry among teachers or pupils.

The pupil's desire for good standing is sufficiently met by a knowledge of his success *as he advances in the course;* and, to this end, no daily marking is necessary, and much less the laborious recording of such marks.[1] It is the *fact* of success, and not its record, that affords the stimulating satisfaction.

Daily Marking.

[1] It was formerly the practice in the Central High School of Cleveland, O. (as early as 1854), to require pupils at the close of each recitation to give their own estimate of their success in preparing the lesson and in reciting it; and whenever a pupil's estimate was, in the teacher's judgment, too high or too low, the teacher gave his estimate, which was accepted as final. These estimates were recorded by the teacher, and also by the pupils, in a little book provided for the purpose; and thus each pupil had in his possession a record of his standing from day to day. The estimates were made on a scale of 1 to 5. The plan worked well for years, under successive principals. The fact that the pupils' estimates were subject to the immediate approval of the teacher made them careful and conscientious (most errors being too low estimates); and, on the other hand, the pupils' estimates were a great aid to the teacher. He was less likely to do injustice than when he relied wholly upon his own knowledge or memory, and his estimate was not known to the pupils. The plan proved a strong and steady incentive to industry. We have, however, since learned that good teaching does not need even this aid to secure conscientious work.

It is poor teaching that hides its results until they are disclosed by a lead pencil. Besides, the attempt to keep a daily record of the success of pupils as an incentive to study has resulted in a sad waste of time in schools, and a great loss of teaching power and efficiency. *What the schools imperatively need is more vital teaching and less marking and book-keeping.*

Two dangers beset the use of good standing as an incentive in school, — the one (already considered), the giving of undue emphasis to the sign, the record; and the other, the magnifying of success *at the expense of fidelity.* It need not here be said that great care should be taken to avoid the first of these errors, but it may not be so generally seen that equal care should be taken to avoid the second. The two elements of good standing that deserve special recognition are fidelity and success, and the greater of these is fidelity; but of this no record is usually kept. It is success that figures in the per-cent record, and it is too often only success that enters into the teacher's estimates. The ordinary examination is a test of success, usually of a mechanical sort. It can take little note of fidelity. These facts make it all the more important that the teacher be quick to recognize and honor faithful effort. This prepares the way for the next higher incentive.

Two Dangers.

2. Approbation.

The desire for approbation appears early in childhood, and continues through life. It acts both as a restraint and as an impulse, and it is at all times an active principle in human conduct. No true man is insensible to the good opinion of others. It has been

wisely said, "A young man is not far from ruin when he can say without blushing, 'I don't care what others think of me.'" He has lost a needed check to evil and a beneficent impulse to right action.

And yet the value of approbation clearly depends on its source, — on the character of those who approve. The praise of the wicked is a snare, and even the approbation of the wise and good can never be placed above the approval of one's own conscience. A young man is certainly near ruin when he has deliberately put the approval of men before honor and duty. He has made a sad surrender to evil, provided only it meets with the applause of his clique or his party. But the motive, which we are commending, is not a craving for unmerited praise or flattery, but a desire *to merit approbation;* and this involves no surrender of conscience or honor. It is a worthy motive, though easily perverted by self-pride or vanity.

Source.

The degree of satisfaction resulting from approbation depends on one's esteem for those who bestow it. The satisfaction afforded by the approval of one's equals, as classmates, is lower than that afforded by the approval of one's superiors, as parents or teachers; while the highest satisfaction which one can desire or seek is the approval of God.

Degrees of Satisfaction.

> "I count this thing to be grandly true,
> That a noble deed is a step toward God."

What has been said is sufficient to show that the teacher needs to exercise great care in the use of approbation as an incentive. The one thing to be always avoided is false praise, or flattery. No weakness in child nature is more easily aroused, or

Care in Use.

with more difficulty suppressed, than vanity. A desire for praise, and especially public praise, grows on its own gratification; and the more it has, the more it wants. It is a good rule to speak ten words of commendation in an elementary school to one of censure; but the commendation should be sincere and honest, and the censure kind and just.

It is not meant that a teacher should never commend an imperfect effort or result. It is the *faithful endeavor*, not the perfect result only, that should receive recognition and approval; otherwise the dull and unskillful would receive no encouragement. Fidelity can be commended without falsehood or flattery, provided keen-eyed love and sympathy are on the lookout for it.

Fidelity commended.

The attempt to incite pupils to study or to good conduct by unmerited flattery is a serious wrong, as well as a great folly. "Praise is cheap," says the old proverb; but false praise is dear, as well as foolish. Besides, a teacher who is untruthful in praise needs a good memory. The superintendent who declared with gusto that the reading in *each* of the several rooms visited one week, was "the very best in the city," had a weak conscience or a short memory, or both; but when the teachers, on Saturday, accidentally "compared notes," his fulsome flatteries were at a heavy discount. In no duty does a teacher need a conscience more than in the praise of pupils — unless, possibly, it be in their censure.

Flattery.

3. Knowledge.

The mind is endowed with a spontaneous craving or desire for knowledge, and this desire is specially keen

and active in childhood. This natural craving of the mind for knowledge is more than curiosity, — more than a desire for novelty. It is a principle of the mind, which has for its final cause or purpose the development of the mental powers and the improvement of the individual and the race. It is nature's means for securing these beneficent ends.

The craving for knowledge is as much an appetite of the soul as the craving for food is an appetite of the body, and it has just as definite (though higher) an ulterior purpose. Moreover, the satisfying of the desire and impulse to know is a perpetual gratification. Few joys are keener than those that attend the clear grasp of knowledge, especially the discovery of new truth. "Eureka" expresses a joyous feeling as well as a fact.

Appetite of the Soul.

This natural craving of the mind for knowledge is one of the strongest incentives in education. It is a constant spur and impulse to mental activity, especially to observation and thought, and is thus the most effective incentive to research or study. Much has been said of the scholarly zeal of those who seek knowledge to coin it into money, or reputation, or position; but the devotion to study which has resulted in the best scholarship, has sprung from a love of truth *for her own sake;* and it may be added, that it is only to those who thus seek her, that she reveals her highest beauty and charm. It may be true that the desire for knowledge is supported and often intensified by the other desires to which it ministers; but this strongest and deepest tendency and impulse of the soul has its source in the fact that knowledge is the aliment of the mind, — the principle of its activity and growth.

Strongest of Incentives.

The desire for knowledge is made effective as a school incentive *by natural and true methods of teaching.*

How made Effective. The mind craves knowledge, not verbal chaff; and this craving is not satisfied by repeating words that express another's knowledge, especially text-book knowledge. Knowledge is the result or product of the act called knowing; and this is always the act of the learner, not of the teacher. The pupil knows by the act of his mind, if he knows at all.

Knowledge not Transferable. It follows that knowledge cannot be transferred from one mind to another — cannot be "communicated," in the usual meaning of this word, — an error that has been the cause of wide mischief. Knowledge can be taught only by occasioning the appropriate activities of the learner's mind. This is a bed-rock principle in teaching. All that one mind can do to assist another in acquiring knowledge is to occasion those mental activities that result in the desired knowledge. The true teacher is not a communicator of knowledge, not a crammer of the memory with words, not even a crank-turner of approved methods. He is simply *the occasioner of right mental action.*

Two Steps in Instruction. The two essential steps in the teaching of knowledge are (1) the awakening of a desire to know, — the putting of the learner's mind on tiptoe, — and (2) the presenting of the objects to be known in such a manner as to occasion the appropriate activity of the learner's mind. Teachers as a class fail in the first step more frequently, perhaps, than in the second, and they often fail in the second step because of their failure in the first. There is no successful teaching in the absence of interest and consequent attention, and for the reason that the neces-

sary mental activity is wanting. At the same time, it is to be kept in mind that no arousing of curiosity or interest in pupils, no mental tiptoeing, will avail, if the second step be not taken, — *the occasioning of the appropriate acts of knowing*. The mind must not only be on tiptoe, but there must be something *within reach!*

It is feared that primary teaching is too often the attempt to occasion a series of agreeable sensations, as if feeling were knowing. Curiosity, and even interest, are only *conditions* of knowing. They must issue in acts of knowing, — real knowledge. This alone can satisfy the desire to know, and this alone will sustain interest and zeal in learning. The acquisition of knowledge is its own satisfying reward; and so we come back again to the truth that what is needed as an incentive to study is not the awarding of prizes and honors, but *skillful teaching*. True teaching does not need artificial propping.

Sensations not Knowledge.

4. Activity and Efficiency.

The desire for activity is one of the strongest impulses of childhood and youth, and the proper gratification of this desire affords a high satisfaction. This is nature's mode of securing her ends. It is by activity that all the child's powers, physical and psychical, are developed and perfected; and so the impulse to activity is nature's means to this end. Indeed, every desire of the soul has as its end or correlate the meeting of some human need or want. The correlates of activity include power, skill, — *efficiency;* and so the desire for activity is a principle of the child's nature. As a means of securing needed efficiency, activity is made a pleasure and a delight.

Nature's Means.

This is not only true, but the conscious possession of efficiency, whether in the form of power or skill, is a source of satisfaction. This explains the pleasure experienced in performing difficult feats and in overcoming difficulties. Such achievements are evidences of power and skill, so greatly desired. It is this fact that gives such a zest to athletic sports and games, and also to more purely intellectual feats. They are exhibitions of extraordinary power or dexterity, and it is this that affords the special pleasure. This is shown by the fact that such exhibitions afford keen satisfaction when there is no contest between individuals. The tricks of the necromancer, the skill of the rope-dancer, the feats of the equestrian or the athlete, draw crowds of interested spectators, even when there is no contest. It is true that this interest may be increased by competition for superiority, as in many of our games where the desire to excel rivals becomes the ruling passion of the hour. But the fact remains, that the prime impulse to effort is born of a desire for efficiency, — for the possession of coveted power and skill. Quick has truly said of the Cambridge student of forty years ago, that he valued force above its application; when he had succeeded in the gymnasium in "putting up" a hundredweight, he esteemed the feat as evidence of power. He did not want to put up hundredweights, but simply *to be able to put them up.*

Source of Satisfaction.

These facts clearly show the practical value and efficiency of this incentive in school training. "Idleness is the mother of mischief," is an old school maxim; and one of the follies of the old-time school was the attempt to heed it by forcing study in the absence of interest, and often of ability to do

Value in School Training.

what was required. Idleness is not natural to a child. Activity is both a principle and a necessity of its nature, and all that is required to secure such activity is *to provide occasions for it, — to incite and gratify the desire that prompts it.* To this end, a few important facts must be recognized and observed.

Skillful Action.

It is not simple action that affords a child pleasure, but *skillful action.* There is, for illustration, no special pleasure in pitching a quoit or tossing a ball, if neither the mind nor the will is in the act. It is the skillful aim and the dexterous pitch that afford the pleasure.

Skill in School Effort.

This is true in all school drill, whatever its purpose. The aimless and dull repetition is not only fruitless, but pleasureless. There must be the clear and inspiring ideal, the lively interest, the keen attention, and the earnest endeavor. These not only make desired success possible, but they make the exercise a pleasure. It is not only in doing better than he has done before, but *in doing his best,* that the pupil finds his highest satisfaction. His nature quickly responds to the couplet, —

> "Do your best, your very best,
> And do it every day."

True training not only increases power and skill (its ends), but it also affords a joyous activity which is its own satisfying reward. It is thus seen that it is skillful teaching, not the formal appeal, that makes the desire for efficiency so effective an incentive in school training.

Another fact to be kept in mind is that the child's power of attention, and hence of continued effort, is

limited. Few pupils under ten years of age can sustain moderate attention for half an hour, or close attention for more than from ten to fifteen minutes. It follows that the programme of a primary school should provide for frequent changes in the exercise, and those that call into play different powers of mind and body should succeed each other. Singing or reading may follow writing or drawing, but drawing should not follow writing. A change of activity affords often needed rest. What is needed is the filling of the school day with a round of interesting work, all well done.

Limits of Attention.

It seems proper to add that the desire for efficiency is not so much to be appealed to in school training as *to be satisfied.* It is conscious growth in power and skill that affords the desired incitement to effort, and the desire for such growth increases with its gratification. A pupil thus incited to effort does not need the fear of a blow or the temptation of a prize.

Satisfaction.

5. Self-Control.

The term "self-control" is here used as the representative of those manly virtues embraced in self-conduct or self-government. What the desire for efficiency is in mental and physical activity, the desire for self-government is in moral conduct. It is at once an inspiration and an impulse. Its presence and strength are seen in man's quick resentment of any criticism that implies moral weakness. There are, indeed, few virtues more coveted than self-control, and few moral defects more humiliating than the lack of it; and nothing more effectually dulls self-respect or saps moral courage.

Self-Conduct.

Moreover, conscious self-mastery is the basis of self-approval, which Dr. Porter calls "the most blessed of joys." It is difficult to see how self-approval can follow an act that is forced. A man may rejoice in the fact that he has been kept from wrong conduct even by physical restraint; but, in such an experience, there is no occasion for self-gratification, much less for self-approval. Self-approval is only possible when one is conscious that he has been true to his own best ideals, and this involves something more than conformity to what is imposed by outer authority. It involves self-obedience to the law of duty written in the heart and the conscience.

Self-Approval.

> "How happy is he born or taught,
> Who serveth not another's will;
> Whose armor is his honest thought,
> And simple truth his utmost skill!" [1]

It is certainly rare that any human being is thrilled with delight because he has done what he was forced to do or could not help doing. The desire for self-conduct is nature's provision for preparing the child for the liberty of manhood, self-government being the necessary condition of personal liberty. The school affords many opportunities for the training of pupils in the habit of self-government, and this discipline goes to the very root of effective moral training.

The power of self-government is strengthened only by its free exercise, and, to this end, the discipline of the school must call into play self-restraint and self-direction. This is never done by hedging the pupil's conduct with prohibitions, bristling with penalties; but the pupil must be made, as fully as

How strengthened.

[1] Sir Henry Wotton.

possible, a law unto himself, and then be led to a cheerful and happy conformity thereto. This does not mean that the pupils in a school are to be permitted to act each according to his "own sweet will." There are common rights and interests in a school which call for self-denial and mutual coöperation; in other words, for order and system. But neither order nor system in a school needs to destroy self-direction in the pupils. On the contrary, the highest self-conduct may be exhibited in conforming freely to established order.

It seems unnecessary to add that these views do not countenance disobedience or disorder in school. One of the birthrights of the child is the right to control, — even the control of force when this is required to prevent wrongdoing, — but the best outer control is that which leads to self-control. The most orderly schools that we have seen have been those in which there was the least show of outer control and the freest play of self-activity. An ideal school runs like a clock, — from an inner impulse and motive.

Outer Control.

Some time since, a gentleman gave in our presence an account of his visit to a grammar school, characterized by unusual self-government on the part of the pupils. He said that he entered the main schoolroom without rapping, and found himself in the presence of a hundred or more pupils without teacher or monitor. He took his seat on the platform in full view of the pupils; but only a few seemed to notice his presence, and these with a respectful glance. It was nearly twenty minutes before the principal entered, and, during all this time, he did not observe a single act to which as a teacher he could have taken the least exception. The pupils were industriously

Illustration.

engaged in preparing their lessons, and all their movements were quiet and orderly.

The principal entered, gave the visitor a hearty welcome, saying that he had been giving a half hour to one of the lower rooms. Immediately there was a general putting aside of books and slates; and, without a signal or a word, a class rose simultaneously, and quietly filed into a recitation room; and then another class rose in like manner, and passed to the recitation seats in the main room. This left the pupils of the third division distributed throughout the large schoolroom for study. Without the loss of a moment, the recitation began, and soon all was interest and attention. The principal spoke in a conversational tone, but with great animation; and both he and his pupils were aglow with earnestness. In twenty-five minutes the lesson closed, and some five minutes were devoted to the careful assignment of the next lesson, which the pupils noted with evident care; and then, without a signal, the class rose together and quietly filed to their seats. The recitation-room door opened, and the pupils therein filed out and to their seats. Immediately two other classes rose in succession and passed to their recitation seats, and not exceeding two minutes were used in the change of classes. This change of classes was twice repeated while he remained in the school, and in the same prompt and quiet manner. At recess the pupils filed out of the schoolroom by two doors, — one for boys and the other for girls, — and passed down the stairs and into the playgrounds without any disorder, and not a teacher was in the hall-ways watching them; and, at the close of recess, they returned to the schoolroom in the same orderly manner, and the work of the school was promptly begun.

At the close of the school, he confessed to the young principal his surprise at what he had witnessed, and especially the concert of movement without apparent signals, and asked, "What runs this school?" The principal replied with a smile, "The pupils run it; i.e., each pupil runs himself, and that runs the school." He added, "I aim to secure here two results: viz., self-control on the part of each pupil, and concert of movement by all when this is necessary; and our plan is very simple. You must judge how well we are succeeding." [1]

6. Future Good.

This incentive represents a group of desires that look to the practical benefits of school training in after life. It includes those that relate to one's own good, and also those that relate to the good of others. The first involve self-love, and the second the love of others.

It is universally agreed that those desires that seek the good of others, the altruistic, are worthy incentives; but some deny, unwisely as we think, the moral worth of those desires that flow from self-love. A clear distinction is to be made between selfishness and self-interest. Selfishness seeks one's own good to the neglect or even sacrifice of the good of others. Self-interest seeks one's own welfare, but neither ignores nor excludes the welfare of others. Self-interest is not only consistent with altruistic feeling, but it makes

Self-Interest.

[1] This principle of self-control characterized the government of the Chillicothe (O.) High School when Edward H. Allen was its principal, — the "Self-Governing High School" described by Secretary George S. Boutwell in the Annual Report of the Board of Education of Massachusetts for 1860. The principle has been successfully applied in hundreds of the best schools in the United States.

the serving of others possible. Self-care is essential to the care of another. Besides, the highest moral law only requires man to love his neighbor *as himself*.

The efficiency of this incentive increases as pupils advance in the course, and in college it often becomes the ruling motive. Many a college student has denied himself even common comforts in order to prepare himself to attain desired success or usefulness in life, and many noble youths have heroically endured hardness to prepare themselves to serve their fellow-men.

Increasing Efficiency.

On the contrary, how many promising pupils leave school early because they do not see that further schooling will materially enhance their success, or usefulness, or happiness! Nearly every pupil who passes above the elementary school is sooner or later confronted with this question, "Of what practical use will this schooling be to me in life?" The same question arises with respect to nearly every study, often taking this form, "Of what practical use will its *facts* be in the shop or in the store, on the farm or in the factory, in managing a railway or a bank?" On the answer to these or like questions, not only the continuance of youth in school or college often depends, but also their zeal and devotion to study while in school. No one thing is doing more to turn young men away from college than the impression that business success is not enhanced by college training. The well-known examples of large, even marvelous, success with little or no schooling, are accepted by many as conclusive proof of the uselessness of college or even high-school training as a preparation for business.

Utility of School Education.

It is not our present purpose to cite the abundant,

even cumulative, evidence of the practical value of school and college training (though confessedly very imperfect) in industrial and business life, but rather to emphasize the importance of using such evidence as a means of sustaining the interest of pupils in school training. It is certainly wise for the teacher to take some pains to open the windows of the school toward practical life, — not its toil and business only, but its higher duties and interests; to give pupils an opportunity to appreciate the utility of mental and moral power, as well as practical knowledge, in labor and business, in social and civil duties and, what is specially important, in the enjoyments of every-day life. The more clearly pupils see the practical outcome of school training, the more effective will be the desire for future good as an incentive to study and effort.

Sustaining Pupils' Interest.

Moreover, it is specially important that the pupils now in the schools realize the fact that the competitions of industrial, business, and professional life are becoming intenser as civilization advances and population grows denser. The conditions that made success without education possible forty years ago are disappearing, — a fact of which the present generation is beginning to be conscious, and which the next will more fully realize in personal experience. The progress of the country in industrial enterprise and professional skill is fast removing old conditions of success, and creating new ones, and no youth will be wise who fails to bring to life's contest the best possible preparation.

Increasing Competition.

We would specially emphasize the need of an earnest appeal to pupils to prepare themselves to be a bless-

ing to the world, — to do something to help lessen its burdens, alleviate its distresses, and right its wrongs. That teacher has certainly been unhappy in his relation to the young, who doubts the possibility of awakening in them a desire to help their fellows and bless mankind. How quickly young hearts respond to the poet's prayer, — Altruistic Appeals.

> "If there be some weaker one,
> Give me strength to help him on;
> If a blinder soul there be,
> Let me guide him nearer Thee."

7. Sense of Honor.

The sense of honor is one of the strongest motives that influence the conduct of the young. No appeal takes hold of even a wayward boy more effectively than an appeal to his honor. His idea of honor may be low and imperfect; but, whatever it may be, he unconsciously owns fealty to it.

There is no period in a boy's life in which his honor is less trusted by teachers as a class than, say, from ten to fourteen years of age; and yet it is in this uncertain period that a boy's sense of honor is one of the most determinative factors in his conduct. It is a mistake to ignore this important fact, — a mistake that often leads to serious difficulties in school discipline. Honor in Boys.

It is the duty of the school to develop and strengthen in pupils a true and manly honor, and to this end there must be confident appeals to it. If a boy is treated as if he had no honor, he is likely to show very little; but if his sense of honor is trusted, he is stirred with the desire to be worthy of it. School Appeals to Honor.

experience is full of happy illustrations of the beneficent results of such treatment. Many a wayward boy has been touched and won by a teacher's generous trust in his honor.

Striking Example.

Many years ago, the writer heard or read this touching incident in the experience of a teacher who, in his day, was one of the most successful of the Boston masters. There came into his school one morning a rough Irish lad, some fifteen years of age. His rude conduct surprised the pupils; but the master saw his opportunity, and quietly endured the disturbance until noon, when he requested the boy to remain. This was received with manifest displeasure. When the other pupils had left the room, the master requested the boy to come to his desk. This was silently but defiantly refused; but, on being assured that he would not be punished, the boy sullenly came to the master's desk. By a few questions, he learned that the boy had neither home nor friends; that often he had no place to sleep, and often nothing to eat except as he begged it. He also confessed that he had come to the school to make a disturbance and see what would be done about it. The master assured the boy that he would like to be his friend, and, if he would come to school, he could help him better his prospects for life. He then gave the boy a half dollar, and asked him if he would be so kind as to go to a certain place and buy a luncheon for him, naming the articles. This unexpected expression of confidence in his honor touched the rough boy, and in a few minutes he returned with the desired articles and the change. The master had won his pupil. He divided his luncheon with the hungry fellow, who at first declined to

share it, but, on this being suggested, took it to the cloak room, where he ate what was really his only meal for the day. When the school was called in the afternoon, the Irish boy was in his place, changed in spirit and purpose. He continued in school, a home was found for him, and, when we learned the incident years later, he was one of the successful and honored merchants of Boston.

Teachers often make very serious mistakes in dealing with what is properly characterized as a false code of honor among pupils, more especially in high schools and colleges. This mistake is most frequently made in dealing with the reluctance of pupils to give information that inculpates others. This feeling may be due to the fear of giving offense or to false ideas of honor; but, whatever may be its source, the attempt to override it by force is usually unwise. We have seldom seen any good follow such an attempt, but we have seen much harm result from it. It is usually better to respect the pupil's sense of honor, though false, until it can be changed by leading him to see what is true honor. False ideas are best extirpated by causing true ideas to take their place. Besides, colleges are largely responsible for the false code of honor prevailing among their students.

False Code of Honor.

There may, however, be circumstances in which it is wise to require pupils to give information that may inculpate a fellow-pupil. It is clear, that when a crime has been committed, or a grievous wrong done to another pupil, or the authority of the school subverted, every pupil is under obligation to sustain the right; and, if this require an exposure of the wrongdoer, a sense of true honor will

Exceptional Cases.

justify such exposure. Civil government could stand on no other principle. The refusal to give testimony when crime has been committed, makes the citizen morally an accessory after the act, and such refusal may be justly punished. The same principle holds in school and college. There are circumstances in which no student is justified in withholding information from those in authority, much less in refusing to give such information. A code of honor that justifies such a refusal is a false code. The pupil's supreme obligation is to the right, to justice, to honor, not to the wrong-doer.[1] On the other hand, the disposition of a pupil to be a tale-bearer or an informer should not be encouraged or honored, and especially when this disposition has its source in a wrong motive.

Inculpative Information.

Moreover, there are few circumstances when it is necessary or wise to request a pupil to give information that inculpates another. It is seldom that there is a misdemeanor in school or college that cannot be otherwise exposed, and certainly the cases are very rare when it is necessary to resort to compulsory information. This, at least, has been the writer's experience in grammar and high schools and in college. In only one emergency was he obliged to require a student to give information; and in this case the compulsion was exercised by a civil magistrate, and he has since had good reasons to doubt that this was necessary.

There are many other ways in which the wrongdoer

[1] For a masterly discussion of the students' "Code of Honor," the reader is referred to a report by Horace Mann to a Convention of Ohio College Officers, held in Columbus, O., Dec. 29, 1856, published in the Ohio Journal of Education, Vol. vi., No. 3.

in school and college can be detected; and, besides, it is possible to create such a moral sentiment in a school, that it will seldom be necessary even to resort to the arts of the detective. It is certainly not our purpose to describe these arts. What would be wise and successful under one set of circumstances might be foolish and futile under different circumstances. It must suffice to venture here the suggestion that it is much easier to ascertain who did *not* commit an offense than to discover directly the offender; and usually the ascertaining of the innocent discloses the guilty. This may often be accomplished by giving innocent pupils an honorable opportunity to free themselves from all responsibility for a wrong act.

Detection of Offenders.

This raises the question whether it is proper for a teacher to question a pupil respecting his connection with an offense. One writer falls back on the common-law principle that a man can never be required to give testimony that criminates himself; but this principle in law is limited to criminal cases, and does not apply to testimony in civil suits; and in criminal cases the defendant is required to plead guilty or not guilty.

Questioning of Pupils.

But the mistake here is in assuming that a pupil in school stands in the same relation to the teacher that the citizen does to the civil authority. This is not true. The teacher is *in loco parentis*, and so the teacher shares the parent's right to question his child respecting his conduct. The child has no moral right to shield himself by silence or falsehood; and the pupil has no such right, and especially when the teacher treats offenses confessed with leniency and in a spirit of love for the pupil. Moreover, few

Teacher "in loco parentis."

school offenses are properly crimes, and fewer involve moral turpitude. Great care should be taken in treating offenses that are criminal or inherently immoral.

This leads us to a consideration of what is known as the "*Self-Reporting System.*"

It is the practice in many schools to require pupils to report certain facts daily, usually at the close of school, and this involves confidence in their truthfulness, and especially in their sense of honor. For example, pupils may be asked, at the close of an exercise in spelling, to report the number of words misspelled, if any; and, at the beginning of an exercise in arithmetic or algebra, whether they have solved all of the assigned problems; on which, if any, they received assistance; what answers they have obtained, etc., — information of value to the teacher in conducting the exercise. These are but illustrations of the many appeals which the school makes to the truthfulness and honor of pupils; and these appeals are too often the occasions of falsehood, this being specially true when such self-reporting is made a "system," or unskillfully directed.

Examples.

It is never safe or wise to make a practice of calling on pupils for such information in the absence *of an active moral sentiment in the school*, and then special pains should be taken to keep the temptation to report falsely at a minimum. This will often require both skill and vigilance. In the spelling and arithmetic exercises, above described, it is easy for the teacher to inspect the work of one or two of the pupils, that of different pupils being inspected from day to day. This should not be done in a suspicious

Suggestions.

manner, and it may be made the occasion of commendation or helpful suggestion. The moral condition of a school is, indeed, low when a teacher is obliged to inspect personally all the written work of pupils to ascertain whether assigned work has been done, and desired results attained. The remedy for such drudgery is *the awakening of a higher sense of honor among the pupils.*

Self-Reporting as to Conduct.

It was once the practice in many Ohio schools, particularly high schools, to require pupils at the close of each day to report their deportment. This report was usually limited to such definite items as communications, tardiness, etc.; but in a few schools it was based on the pupil's conformity to all school requirements, including deportment, application, etc., and was made on a numerical scale.[1] This "self-reporting system," as it was called, worked well in a few schools, *under exceptional teachers*, and was not only a means of easy discipline, but also of cultivating truthfulness and honor in the pupils. But in too many schools it was attended with serious abuses, not only becoming a strong temptation to falsehood, but making it a matter of form and routine.[2]

Method of Reporting.

Even the best teachers found it necessary to exercise the greatest care in using the system. The report of communications was usually taken by calling on the pupils who had *not* communicated to rise; and, when they were seated, the pupils who had communicated rose and reported the number of cases.

[1] This was the practice in the Chillicothe High School, to which reference has been made (p. 170, note), — a famous school in its day (See Ohio Journal of Education, 1859, p. 11).

[2] See Story of "Little Scotch Granite," p. 262.

Not infrequently there would be indications that some pupil had made a mistake, often not intentional.

We have long hesitated to recommend the use of the self-reporting system, believing, as we do, that but few teachers can use it successfully and safely. The one suggestion which we specially desire to emphasize is the importance of making truthfulness a high source of honor to the pupil. A true sense of honor shuns a falsehood as a shame.

Caution.

8. Sense of Right.

The child is endowed with a sense of right and wrong; i.e., with power to perceive right and wrong, and with an impulse to do the right and not do the wrong. He is not only able to discern and feel the rightness or wrongness of his own actions, but he learns to judge of the moral quality of the actions of others. This moral sense is not only innate, but it is susceptible of development by its appropriate exercise.

There are in school two classes of moral actions. The first class includes those actions which are intrinsically right or wrong, — actions which are right or wrong not only in school, but at all times and in all places. The second class includes those actions which are not intrinsically right or wrong, but whose moral quality grows out of their fitness or unfitness to promote the ends of the school, and advance the interests of its pupils. These actions are said to be formally or conventionally right or wrong. An act which is not wrong *per se*, as speaking to another, may be formally wrong.

Classes of Moral Acts.

What is needed to make the pupil's sense of right

and wrong an effective incentive in school is an intelligent and discriminating appeal to it. To this end, the teacher should be careful to observe the distinction between these two classes of moral actions. It is, for example, a mistake to treat tardiness or whispering as wrong in the same sense that a falsehood is wrong. We heard a principal once say that he made his pupils feel that "a whisper is a sin against God." It may be possible for a teacher to believe this, but we doubt whether his pupils ever feel it. It is true that whispering may be formally forbidden, and then a whisper becomes disobedience, which may be a sin; but then the sin is in the disobedience, and not in the act of whispering. But whatever may be true of the sinfulness of whispering, nothing is ever gained by treating it as a sin.

Treatment of School Conduct.

Conduct that is intrinsically wrong, as falsehood, theft, slander, quarreling, profanity, etc., need not be forbidden by rule. The pupil's sense of the wrongness of such offenses is more imperative than any school rule can be; and, besides, they are known transgressions of the laws of God, and their guilt is not increased by human regulations.

No Rules needed.

Moreover, while conduct that is only formally or conventionally wrong, as tardiness, whispering, inattention, idleness, etc., may be forbidden, sometimes wisely, the object of such legislation may be more effectually attained in other ways. What is generally needed to lead the pupil to realize his relations to the school and its activities is not legislation, but experience; *not law, but drill.* When a school is so conducted that pupils habitually and freely observe their relations to it and to each other, the school itself

Not Law, but Drill.

becomes a teacher of fitness and unfitness in action, and the pupil's sense of right increasingly regulates his conduct. In such a school there is no need of a code of rules; for each pupil is a law to himself, his sense of right and propriety becoming at once the principle and the impulse of duty.

9. Sense of Duty.

We now reach the supreme motive in human conduct, — the sense of duty. This motive is expressed by three words, — *duty*, implying something *due; obligation*, implying something *bound;* and *ought*, implying something *owed.* The sense of duty implies not only the perception, but the feeling of an obligation to pay what is due or owed. It is the most imperative of all the motives. What a man ought to do, — whether to himself, to others, to society, or to God, — that he is bound to do; and there is no escape from the obligation. Coleridge truly calls the imperative *ought* "the last word in the vocabulary of duty."

"Last Word."

It seems unnecessary to add that the school should make this incentive an active and controlling principle in the conduct of its pupils. This cannot be accomplished by discrediting or ignoring it, or by substituting for it lower and less authoritative motives. There must be a constant and confident appeal to the pupil's sense of obligation, — the strongest and noblest motive to which the human will responds.

Duty in the School.

It ought to go without the saying, that no teacher who disregards conscience, who treats moral obligation as if it may be a delusion, can ever awaken effectively

the sense of duty in a child. Duty is the call of God. Ought is the ethical imperative. It is he alone who feels and honors these verities of conduct in his own life, who can stir them into vigor in another. Duty incarnate is an inspiration, as duty done is its own blessed reward.

Teacher's Sense of Duty.

> "Do what conscience says is right;
> Do what reason says is best;
> Do with all your mind and might;
> Do your duty and be blest."

Love and Fear as Incentives.

There are two other incentives (commonly so regarded) that call for special consideration in this connection. These are *love* and *fear*. The differences of opinion respecting the use of these feelings as school incentives arise largely from imperfect knowledge of their true office or function. Let us consider each, though briefly.

Love.

Love has its highest efficiency in school training when it inspires the teacher's efforts; and for this reason it has seemed best to treat it, not as an incentive, but as an element of the teacher's power, as has already been done (p. 30). Whatever of value love has as an incentive for pupils is largely secured through the teacher's love for them. The attempt to win the love of pupils by formal devices, rarely, if ever, succeeds. The heart of a child is shy of studied approaches, but is quick to respond to the silent appeal of true affection. Love begets love. "We love Him, because He first loved us," is a law as well as a fact.

Love Wins Love.

Besides, love cannot well be made a special or separate incentive to effort or conduct. It is rather the supporter and quickener of all right incentives. It is in and back of all motives, just as the sunlight is in and back of all animal and plant life and growth. Love is, indeed, the one vital condition of the efficiency of all motive influence. When love is wanting, the best incentives are feeble; when love is present, the feeble incentive becomes strong. Love makes obedience a joy, and service a delight. It is the inspirer of the noblest deeds and the sublimest heroism. Love is the fulfilling of the law.

Supporter of all Incentives.

Moreover, it is not wise, as has been previously shown (p. 110), to base the pupils' conduct and effort too exclusively on the element of personal love for the teacher. This not only tends to weaken the other incentives, but also to make the pupils' conduct too much dependent on the teacher's presence and personality. It is well for a child to love his teacher and try to please him; but it is much better for the child to know and heed the voice of honor, right, and duty. The teacher cannot, at best, be long with his pupils; but reason and conscience will be life companions. They will be present in every temptation, every trial, every victory.

Love as Personal Element.

The writer has in mind a teacher who sought to secure obedience and fidelity on the part of her pupils by a constant appeal to personal love as a motive. She not only lavished expressions of affection, but caresses, on the pupils who pleased her; and a failure or shortcoming in duty was met with such expressions as, "Oh! I am so sorry that Georgie does not love his teacher more;" "If Katie only loved her teacher

Example.

more, how she would study!" etc. In all this "gush," the pupils' attention was diverted from the rightness of their conduct, from duty as such, and directed to the personal relation between them and their affectionate teacher. It seems unnecessary to add that they failed to acquire the habit of true obedience, — obedience from right motives; and when they passed into the next grade, the weakness of their prior training was manifest.

Fear.

The use of fear as an incentive formerly characterized school discipline, especially in elementary schools. Fear was relied upon not only to secure good order, but also diligence in study, and even attention in class exercises. The ever-present rod or "ruler" was a constant reminder that the commands of the teacher were to be obeyed. In grammar and higher schools the motive force was somewhat equally divided between "rewards and punishments;" such artificial rewards as prizes and privileges being used to allure the more ambitious pupils, and the rod or the dunce stool to urge forward the laggards.

Old-Time Régime.

Nor has this old-time *régime* wholly disappeared from the American school. There may be less threatening of bodily chastisement, less display of "the emblems of force," but other "pains and penalties" have been devised. One of these is *non-promotion*, and another *suspension from school*. In some of our "highly organized schools," the fear of non-promotion is haunting more children in their sleep than the fear of the rod ever did; and dreams of "not passing" are quite as full of terror as former dreams of

New "Pains and Penalties."

"floggings" or even of bears![1] There are too many teachers who make school life a misery by their unceasing dingdong about low per cents, not passing, being dropped, suspension, etc. They play incessantly upon the fears of their pupils, and think that they have made a point when they have frightened some sensitive pupil into tears. It is our belief that those teachers (few or many) who are zealously using this non-promotion scare to impel pupils to study are guilty of more cruelty than the old-time "wielders of the birch."

These statements raise the question, "Is fear a proper school incentive, and, if so, what are the purposes and limits of its use?"

Special Function.

The special function of fear is *to restrain from wrong-doing*, not to incite to effort. Under the moral government of God, wrong doing is attended with loss or pain, and right doing with gain or happiness. The fear of the consequences of wrong serves as a restraint; the desire for the results of right action, as an incentive. Fear is the sentinel to restrain man from the violation of the laws of his being; desire

[1] "Perhaps the stress is applied too early to our little ones; and I throw out this word of caution to our good lady friends here who have them in charge. Some years ago I was passing down a street in Indianapolis from my residence to my office, on which was situated one of our public schools. The children were just gathering in the morning. As I came near the corner, two sweet little girls, evidently chums, approached from different directions, and, meeting at the crossing, soon had their heads close together, but not so close but that I caught the conversation. One said to the other, 'Oh, I had such an awful dream last night.' Her sympathizing little mate put her head still closer, and said, 'What was it?' — 'Oh,' said the trembling little one, '*I dreamed I did not pass!*' It is safer to allow such little ones to dream, as in my careless country boyhood I was wont to dream, *about bears*." — *President Harrison's Address at Saratoga, July* 12, 1892.

is the impulse, the spur, to the right use and activity of his powers. Fear restrains; desire incites and impels. Fear is negative; desire positive.

It is claimed by some that fear may coöperate with desire in impelling activity; but this view arises usually from a confounding of fear with aversion, which often does support desire. The desire for strength may, for example, be supported by an aversion to weakness; the desire for wealth, by an aversion to poverty; the desire for fame, by an aversion to obscurity, etc. But fear and aversion are different feelings, and they differ much in their influence. Aversion strengthens the corresponding desire; fear dissipates desire. Aversion quickens and energizes activity; fear depresses and arrests it. Aversion directs attention to the object desired; fear disquiets the mind, and diverts attention. Instead of assisting effort, fear prevents one from doing his best. It dissipates energy, distracts attention, and wastes activity. The only exception, perhaps, is what is called "the strength of desperation," and this is simply the concentration of energy on one point, with a loss of power in other directions.

Fear and Aversion.

It follows that it is a serious mistake to employ fear as an incentive to application or other school duty. For example, the threatening of punishment in case of a failure in spelling or of imperfect writing never made an accurate speller or a good writer. Fear puts neither acuteness in the mind nor skill in the fingers. "Fear," says Mann, "may make a man run faster; but it is always *from*, not towards, the post of duty."

Mistakes in Use of Fear.

The true office of fear is to serve as a check, not as a spur, — to suppress activity, not to energize it ; and its use even as a restraint to wrong doing requires judgment and care. If there be any "last resort" in school discipline, it is the frightening of pupils. What is needed to secure the best efforts of pupils is the inspiring ideal, the awakened desire, the aroused interest.

True Function and Use.

OUTLINE OF MORAL TRAINING.

MORAL TRAINING.

I. Ends.

1. To train pupils in habits of self-government. Hence,
2. To train the will to act habitually from right motives.

II. Will Training.

1. Psychical Principles.
2. Occasions, — School Virtues.
   1. Regularity.
      1. Punctuality.
      2. Neatness.
      3. Accuracy.
      4. Silence.
      5. Industry.
      6. Obedience.
   2. Moral value, — *motives*.

Cardinal Virtues.
1. Truthfulness.
2. Kindness.
3. Justice.

III. Means.

1. Instruction, p. 218.
2. Training, — Incentives.
   1. Nature.
   2. Kinds.
      1. Artificial.
         1. Prizes, — medals, class honors, etc.
         2. Privileges, — holidays, honor seats, etc.
         3. Immunities, — exemptions from tasks, etc.
      2. Natural.
         1. Nature and worth.
         2. The "Royal Nine."
            1. Desire for good standing.
            2. Desire for approbation.
            3. Desire for knowledge.
            4. Desire for efficiency.
            5. Desire for self-control.
            6. Desire for future good.
            7. Sense of honor.
            8. Sense of right.
            9. Sense of duty.

PUNISHMENT.

Penal Rules.

There are few occasions in a good school for the enactment of rules with penalties. Offenses that involve moral guilt do not need to be formally forbidden (p. 181); and those offenses that interfere with the success of the school, or with the interests of other pupils, may be made obvious by the administration of the school itself. By its very organization, the school demands coöperative movements and activities, and any failure of a pupil to respond to these demands produces disorder and discord. The necessary discipline and drill of the school soon make duty so plain, that even the youngest pupils do not need the guidance of formal regulations.

For these and other reasons, there has been for years past a gratifying disuse of the old practice of running schools by a code of rules or laws. The ideal modern school has no prohibitory rules with specified penalties, and the best schools more and more realize this ideal in their actual practice.

Reform effected.

When an occasion arises making it necessary to forbid or enjoin certain conduct, the wise teacher takes good care to affix to the rule no specified penalty, leaving this to his discretion at the time (p. 101). This does not mean that there is to be discretion in the enforcement of the rule. Laws are made to be observed, and to this end they must be enforced. No rule that cannot be enforced should be enacted by a teacher, and a rule that does not need to be enforced

Rules to be enforced.

should not be kept before a school. Nothing brings law more speedily into contempt than its non-enforcement, unless it be its fitful enforcement. When there is no longer any necessity for a rule, it should be repealed. There should be no dead statutes in a live school.

The school should teach the duty of obedience to law by example as well as precept, and this can only be done by uniformly enforcing obedience to the laws that may be enacted for the government of pupils. It is as much the duty of the teacher to enforce obedience to a rule as it is for the pupils to obey it.

Obedience to Law.

It is not meant that every offense of pupils in school should be punished. This was the old idea that made the discipline of the school such a terror, not only to evil doers, but to all who witnessed its severity. The point specially urged is, that offenses forbidden by penal rules should be uniformly punished. Nor is it meant that only offenses made penal by rules are to be punished. An offense subverting school authority, or one involving moral guilt, — as lying, stealing, quarreling, etc., — may be as properly punished in the absence of rule as when specially forbidden. In the absence of rule, the teacher has discretion as to the infliction of punishment: when there is a penal rule, there is no discretion as to the infliction of punishment, but only as to its nature and severity.

Punishment of Offenses.

The test of the efficiency of school discipline is not the number of offenses made penal or the number of offenses punished, but the freedom of the school from offenses; just as the efficiency of a language exercise is not measured by the number of errors hunted up and marked by the teacher, but by the

Test of School Discipline.

freedom of the next exercise from like errors. The supreme end of discipline is to lead pupils to choose the right and avoid the wrong; and this depends more on heart and will training than on penal inflictions.

Ends, Nature, and Conditions.

It is thus seen that there may not only be occasions in school administration for the enactment of penal rules, but that there may also be occasions for the infliction of punishment; and this indicates the importance of the teacher's being guided by a clear knowledge of *the ends, nature, and conditions of punishment in school.*

In considering this widely mooted subject, it is not our purpose to announce a series of dogmatic opinions, but rather to assist the reader in its helpful study by a right method of thinking. This means the ascertaining of the fundamental principles involved, and then seeking their right application in practice. To this end, we shall begin with the primary question in pedagogy, to wit, the end or ends to be attained; and, when this is settled, we shall be prepared to consider the characteristics or nature of effective punishment, and this will prepare the way for an intelligent consideration of its methods and spirit. The preparation for such a study involves the freeing of the mind from the influence of preconceived opinions.

Mode of Treatment.

I. Ends of Punishment.

The first and essential inquiry before us is, "*What are the ends or objects of punishment?*"

One of the most obvious facts in human experience

is that pain and loss follow the violation of beneficent law, and a little reflection will suffice to show that they are the punitive consequences of such violation. We are sometimes startled by the fearful results that follow the violation of physical law, but sin against man's moral and spiritual nature is attended with even severer penalties. There are no such sufferings in this life as those that follow the violation of the moral law.

Pain and Loss Punitive.

But pain and loss are not simply the punitive consequences of transgression. Their purpose is not merely to vindicate violated law, but *to prevent its future violation.* They are the sentinels that guard every law of our being, and as such they look forward rather than backward.

Purpose.

What is true in this respect under the Divine Government is true in human government, and especially in the family and the school. Here punishment is a means to a future good; and where there is no possibility of future offenses, there is, to say the least, no necessity for the punishment of a past offense. Neither the vindication of justice nor the ill deserts of the offender call for the infliction of punishment by parent or teacher *when nothing in the future demands it.*[1] It is the possibility that the offense, if not punished, may be repeated, or that others may be thus influenced to commit it, that justifies its punishment.

Human Punishment.

We thus reach the fact that the one comprehensive

[1] This statement refers to punishment in the present life, inflicted by human authority. The writer does not assume thus to limit God's punishment of transgression. He is now discussing the human side of punishment, and this faces the future.

end of punishment is *to prevent wrongdoing*. This may be accepted as a fundamental principle.

But the prevention of wrongdoing as an end of punishment is too general to serve fully our present purpose, and so we need to seek for more immediate and special ends. These will appear when it is seen that punishment prevents wrongdoing (1) by reforming the wrongdoer, (2) by deterring others from wrongdoing, and (3) by condemning wrongdoing, thus lessening the desire to do wrong. These three ends may be considered the special objects of punishment.

Special Ends.

First End.

The first immediate end of punishment in school is *to reform the wrongdoer.*

It follows that the first questions to be asked by the teacher, when considering the propriety of punishing a pupil, are, "What will be the effect of the proposed punishment on the pupil? Will it help him to needed self-control? Will it make him better?" If these questions cannot be confidently answered in the affirmative, the punishment should at least be deferred until other inquiries can be instituted.

Questions for Teacher.

Moreover, the teacher may be fully satisfied that the proposed punishment will be helpful to the pupil, and yet be wise in deferring it. The *necessity* of punishment is always to be considered, and here a careful distinction is to be made between the ill deserts of an offender and his need of punishment. A pupil may deserve punishment and yet may not need it. There may be other and better

Other Considerations.

means of securing his reformation. School administration presents frequent occasions for the comparison of means with a view of using the best, — the most effective. Punishment is never necessary, if justifiable, when better means will accomplish the desired end.[1]

Second End.

The second end of punishment is *to deter others from wrongdoing, — to serve as a warning.*

This is accomplished by bringing the motive of fear to bear upon those who may be disposed to do the wrong for which the offender is punished. The punishment thus serves as a restraint, a warning, and so prevents or lessens wrongdoing. It is here that fear has a legitimate place in school discipline, as well as in the state; and the appeal to it may not only be right, but necessary (p. 186).

Fear a Restraint.

This restraining influence of punishment is an important consideration in determining the propriety of its infliction. The wise teacher will ask, "Is this punishment needed to restrain other pupils from the commission of the offense?" The answer to this question does not depend on the simple fact that the punishment is fitted to serve as a warning. The more important consideration is the *need* of the warning. The offense may be one that no other pupil is likely to commit; and so there may be

Second Question.

[1] In his first experience as principal of a graded school, the writer punished three boys with a whip. The future conduct of one of these boys indicated that his punishment was wise. In the other two cases, he clearly made a mistake, and yet he pleads as some extenuation of each blunder, that he acted on the earnest solicitation of the boy's father, and not on his own better judgment.

no occasion, much less a necessity, for the warning. On the contrary, the offense may be one which other pupils may be tempted to commit, if there be no punitive restraint.

Both Ends considered.

In view of these two ends of punishment, it must suffice to add here, that when a teacher is fully assured that a punishment will be helpful to the pupil punished, and is also needed as a warning and restraint to others, his way is clear, provided other means will not better accomplish the same ends. On the contrary, if a punishment is not likely to make the wrongdoer better, and is not needed as a warning to others, its infliction is both unwise and unnecessary.

Third End.

The third end of punishment is *to condemn wrongdoing;* i.e., *to express the judgment of rightful authority as to the wrongness of an act.*

Punishment enhances Sense of Guilt.

Under God's government, the right issues in gain, and the wrong in pain or loss; and the gain is a reward for the right, and the pain or loss a penalty for the wrong. Pain and privation are ordained punishments for wrongdoing, and their purpose is to prevent it. Besides, punishment enhances our conception of the nature and guilt of a wrong act, and becomes a measure and indicator of the degree of such guilt. It may, indeed, be doubted whether our intuitive knowledge of right and wrong would greatly influence our conduct, if good and evil were not respectively associated with right and wrong *as consequences.* The law speaks in vain to a man insensible to pain or loss.

This principle explains the fact that offenses in the state which are not punished by law are not regarded by the people as so culpable as those which are punished. The fact that an act is made a penal offense enhances the public appreciation of its guilt; this, too, independent of the fact that it is a violation of positive law. For example, there was a time when the selling of intoxicating liquor to a minor was not generally deemed a serious offense; but the making of such an act a crime (as is now true in all the states, with possibly a few exceptions) has greatly enhanced the public estimate of its guilt. The law condemns the offense as a crime, and the punishment inflicted for a violation of the law is an impressive reminder of the turpitude of the crime. "The law is our schoolmaster," — a quickener of the conscience and a clarifier of the moral judgment. Many other illustrations of this fact might be given.

Illustration of Principle.

It is conceded that this end of punishment, so important in the state, has a comparatively small place in the school. It is within the teacher's power to educate the conscience by better means than penal inflictions; and an increasing number of teachers are learning that neither law nor penalties are needed to enable them to enforce duty and restrain wrong. And yet there are schools, too many, in which both law and punishment may still be needed to bring home to the lawless and disobedient the culpability of their conduct.

Place in School.

We omit the consideration of two objects of punishment often strongly urged; to wit, (1) the sustaining of the dignity of the law, and (2) the protection of

others. The first is not a true end, but a means to an end, — the securing of obedience to the law. The dignity of the law is sustained that it may be a terror to evil doers, and this will receive due attention when the characteristics of punishment are considered. The second of these alleged objects — the protection of others — has a small place in the family or in the school. It has, however, an important place in civil government, the protection of life and property being one of its recognized functions. The state properly deprives the criminal of liberty to insure the safety of the life or property of its citizens. The school has other means for the attainment of its ends.

Other Ends.

II. Characteristics of Punishment.

Our next inquiry relates to the nature of the punishment that best attains these ends; and, for our present purpose, the inquiry may be put in this form: "*What are the characteristics of effective punishment?*"

First Characteristic.

Punishment should be certain. More depends on the certainty of punishment than on its severity. A mild punishment uniformly administered is more effective for reformation or for warning than a severe punishment fitfully administered. This principle is so fully illustrated in penal experience, that it seems unnecessary to cite examples. It is generally conceded that the special weakness in the government of American cities is the fitful and uncertain enforcement of law, especially laws for the suppression of crime and vice. When crime is fitfully punished, crim-

Certainty.

inals count and take their chances, and crime abounds. The spasms of law enforcement, sometimes occasioned by the uprising of the people, serve only as temporary checks to vice and lawlessness. Neither the law, nor the officer sworn to execute it, is "a terror to evil doers."

We have a perfect model of law enforcement in the Divine Government, in which penalty invariably follows transgression. Every time we put our fingers into the fire we are burned, and thus even a child learns to keep out of the fire. An unsupported body invariably falls to the ground, and man learns not to leap from high precipices. Every law that touches man's nature is characterized by certain enforcement; and the transgressor learns, often by sad experience, that it is not only sinful, but foolish, to violate the beneficent laws of his being.

Certainty of Nature's Penalties.

This principle has its special application in school discipline in the enforcement of *penal rules.* When a law is enacted, forbidding an offense, the law must be uniformly enforced; and when a law cannot or ought not to be enforced, it should be repealed (p. 190). It is not meant that the punishment inflicted must be always the same in kind or degree, but it should be *certain.* There must be no counting of chances when formal rule forbids an offense in school.

Application in School Discipline.

The teacher has greater freedom and discretion in treating offenses which are not forbidden by positive law; and it is here that the important questions raised, in discussing the ends of punishment, can be more fully considered and applied. The teacher is not shut up to the infliction of punishment, but other means for attaining the desired ends are open

Offenses not forbidden.

to him. Formal law and penalty have at best but a small place in school discipline whose supreme end is character training. *But when law is invoked, there must be certainty in its enforcement.*

SECOND CHARACTERISTIC.

Punishment should be just; i.e., *it should bear a just relation to the offense.*

Justice first demands that punishment be proportionate to the offense in quantity or degree. This does not simply mean that the greater the offense the greater the punishment, but that punishment must not be greater than is needed to secure its ends. There must be no excess of severity, and this involves due consideration of the conditions that affect the sensibility of those punished, including age, sex, home training, etc. On the contrary, punishment must not be so light as to fail of its purpose and beget a contempt for it. Such a punishment would not only be useless, but would do more harm than good.

Justice.

Justice next requires that punishment be adapted to the offense in quality or kind; i.e., that it have some quality that "fits" the offense, — what Bentham calls "characteristicalness." Nothing much more surely offends one's sense of justice than the infliction of the same punishment for very unlike offenses.

Adaptation to Offense.

These important principles of justice are increasingly embodied in penal legislation. They have, indeed, characterized the penal reforms of the past two centuries. More and more have penalties been made commensurate in degree with the heinousness of offenses, and more and more have penalties

Penal Legislation.

been fitted in kind to offenses. "No distinction in punishment, none in guilt," is a law maxim increasingly recognized in penal codes.

Blackstone tells us that before the time of Sir Edward Coke there were one hundred and sixty crimes in England that were, by laws of Parliament, punished by death; and now one can count on the fingers of one hand all the capital crimes in Great Britain, not including those in the army and the navy; and these beneficent reforms have been attended with no increase in the number of crimes committed. **English Illustration.**

What has been truly called the "bloody code" of Napoleon I. made highway robbery, with or without an attempt on life, a capital crime, punishable by death, and the statistics of France under it show that in the great majority of cases highway robbery was attended with murder. The act of robbery forfeited the criminal's life; and, since "dead men tell no tales," he slew his victim to enhance his chances of escape. When the code was so amended as to make imprisonment the penalty for highway robbery with no attempt on life, the number of cases of highway robbery did not increase, while the number of murders accompanying robbery did not exceed one to ten under the former code. **French Illustration.**

These are but illustrations of the changes which have taken place in the criminal codes of the civilized world. They have also appeared in prison and almshouse discipline, and especially in the family and in the school. The rod has ceased to be the universal instrument of punishment. **Penal Reforms.**

No principle needs to be more carefully observed by the teacher than justice. An unjust punishment always

does more harm than good, and usually it does only harm. No mistake in school discipline is more likely to occasion trouble than the punishing of a pupil in such a manner as to create the feeling that it was unjust. It is far better for the teacher to err on the side of leniency than on that of severity. Neither an unusual provocation, nor anger, nor a pupil's apparent stubbornness, can ever be pleaded as an excuse for punishing a child too severely.

Application to School Discipline.

An eminent Ohio surgeon gives this account of a whipping which he received in school. He playfully pricked a seat mate slightly with a pin, when the boy cried out, "John is pricking me!" The teacher, a Scotchman, seized a whip, and ordered him to take his place on the floor. As he did so, the teacher seized him by the collar, and demanded that he make immediate apology to the boy. He saw nothing to make an apology for, and was silent; whereupon the teacher applied the blows vigorously, stopping now and then to ask, "Will you apologize?" The whips were soon used up; and the teacher, suspending the whipping for the time, sent two boys to the bushes to cut half a dozen hazel switches some three feet in length. After recess he resumed the flogging with new whips, soon arousing the indignation of the pupils at his severity. At this juncture a timid girl, who never spoke loud enough to be easily heard, stepped to the teacher, and, putting her hand on his arm, said something in a low voice. The teacher raised his hands and said, "I am glad to announce that Kate apologizes for John," and the flogging there ended. "My back," said the surgeon to the writer, "was black and blue from my shoulders to my hips, and for several days my father had fears of my life."

Illustration.

It seems unnecessary to add, that cruelty, as the depriving of a child of necessary food, or the infliction of tortures, has no place in the penal inflictions of any civilized people.

Third Characteristic.

Punishment should be natural; i.e., *it should sustain a natural relation to the offense.*

Attention has been called to the fact that under God's moral government, called by some Nature's government, pain or loss follows transgression as disciplinary consequences, and these penalties are said to be *natural* or *consequential.* The results that follow the violation of physical law are obvious consequences; and the same is true, though perhaps less obvious, in the violation of the laws of one's moral and spiritual nature. Falsehood, dishonesty, slander, jealousy, malice, etc., are all attended with natural reactions, — falsehood by a loss of confidence, slander by a loss of esteem and often by defamation in return, jealousy by a loss of happiness, etc. These painful consequences of wrongdoing constitute no small part of the discipline of life. Men thus learn by experience, often by bitter experience, that "the way of the transgressor is hard."

Punishment by Consequence.

There are other penalties which do not inevitably follow transgression, and yet have so close a relation to it that they seem natural reactions. The abuse of a right or privilege, for example, works by a natural principle of justice its *forfeiture*, and such a penalty is properly called natural. The same is true of the penalty called *restitution*, the making good any loss or damage to the property of another.

Forfeiture and Restitution.

Two illustrations, the one from the family and the other from the school, will suffice to make clear the distinction between natural and artificial punishment, and also to show the application of the former in correcting wrongdoing.

Illustrations.

Two fathers give a son a pocketknife, and each accompanies the gift with the injunction that nothing useful must be injured with the knife. Each son disobeys the injunction by whittling the front gate. One of the fathers calls his son to him, and, pointing out his offense, says, "Harry, you have disobeyed me, and I must whip you," and, suiting the action to the word, he gives the boy a whipping. This is one way to correct the offense, and it may be effective. The other father calls his son to him, explains the nature of his offense, and says, "Harry, you have forfeited your knife. Give it back to me." The father takes the knife, and keeps it too, until, in the future, he can restore it, with full confidence that it will not be misused. The second Harry will doubtless shed as many tears as the first, but they have a different source, and work out a different moral result.

Family.

Two teachers find it necessary, in their judgment, to forbid profanity on the playground, and in each school a boy violates the rule. One of the teachers calls the offender to account, and, having properly set forth the nature of the offense, says, "John, you have violated the rule by a wicked act, and I must whip you," and, suiting the action to the word, he gives the boy a whipping, either before the school or privately, as he may deem wise. This is one way to correct profanity, but few teachers have thus been able to banish it from the playground. The other teacher

School.

calls the offender to him, and, having explained the offense as an abuse of a privilege, says, "John, you have forfeited the privilege to take your recess on the playground with the other boys. Hereafter, you will take your brief recess after the other boys have come in; but, when I am satisfied that you will observe the rule, I shall be glad to restore the privilege now taken from you." This second John can but feel that his punishment is just, and it will not be many days before he will be ready to give such assurances as will justify the removal of the penalty.

The use of this principle of forfeiture now characterizes the reformed system of prison discipline. There was a time when for speaking to another prisoner in the "lock-step" march to the so-called dining table, the offender would be taken before the assembled prisoners and flogged with a "cat" as a warning. Now the prisoner who thus breaks the rule of the prison, simply forfeits the right to go to the table with his fellow-prisoners, and is obliged *to eat alone in his cell.* He has not only forfeited liberty by his crime, but he now forfeits a privilege in prison by its abuse. This principle is also increasingly recognized in the discipline of our best almshouses and reformatories.

Prison Discipline.

It seems unnecessary to give other examples of punishment by consequence or forfeiture. It must suffice to add, that, if we were sufficiently keen-eyed, we would see right beside every offense of childhood a natural consequence, which, if uniformly and wisely enforced, would be usually effective. It is clear that such a punishment appeals strongly to the sense of justice, and that it is free from those brutalizing

Wide Application.

tendencies that sometimes accompany the infliction of arbitrary penalties.

High Qualifications Requisite.

It must, however, be conceded that the successful administration of a system of natural punishment in the family or in the school requires higher qualifications in the governor than an artificial system. Any parent or teacher can slap, shake, or whip a child. This requires only impulse and muscle;[1] but it requires self-control, firmness, patience, ingenuity, judgment, and sympathy to suppress the impulse to strike the offender, and effectually to enforce natural penalties.

School Experience.

The experience of the schools shows, that, as teachers increase in skill and personal influence, mild and natural punishments are found to be more and more effective; and this indicates that all beneficent reforms in school discipline necessarily wait on the improvement of the teachers. There were once many schools (there may possibly be a few now) in which the rod represented more controlling influence than the teacher.

Family and School.

It is also true that the school has penal limitations not experienced in the family, and some of these are imposed by family interests, but more by family training. It is only when the interests and training of the family and school are in harmony that the best results in school discipline are attainable. It is also true that the school has some advantages over the family in discipline. Many a child that is governed with difficulty at home, is easily controlled in school.

[1] "The rough and ready style of government is indeed practicable by the meanest and most uncultivated intellects." — HERBERT SPENCER, *Education*, p. 215.

Certain natural penalties — suspension, for example — can only be used in school.

III. Limitations and Conditions of Natural Punishment.

This leads to the inquiry, "Has the principle of punishment by consequence any natural limitations in school and family discipline?" When is a parent or teacher justified in the use of corporal punishment?

There is at least one obvious limitation of natural punishment, and this is the existence of insubordination or rebellion.[1] Suppose, for illustration, that the second Harry, referred to above, should meet his father's direction to give back the forfeited knife with, "I won't do it," and then flee from his presence. Suppose the second John should meet the teacher's order to remain in at recess with, "I shall take my recess with the boys, and shall not stay in." Is not the assigned natural punishment in each case broken down *by rebellion?* Rebellion is the end of authority, if it be not subdued. Would it not be clearly the second father's duty to make Harry return promptly and give him the knife? Would it not be as clearly the second teacher's duty to make John remain in at recess? Insubordination to rightful authority may be properly met by force. When lawless men set at defiance the civil authority, then is the time for the police force, and, if need be, military

Rebellion a Limit.

[1] For a valuable discussion of punishment by natural consequence, the reader is referred to the essay on moral education, in Education, by Herbert Spencer (1860). While Mr. Spencer concedes that the practicability of the system depends much on domestic, social, and civil conditions, and especially on the character of those who administer it, he does not seem to recognize the limitation here stated.

force. So, when a child rebels against the authority of the parent or the teacher, the use of the rod to compel obedience may be justifiable. Open insubordination may not only justify, but even make necessary, a resort to proper corporal chastisement.

Illustration.

A lady who had had unusual success in country schools was once employed to take charge of a Cleveland school which two successive teachers had failed to control. Nothing was said to her respecting the condition of the school, and she took charge of it, anticipating a pleasant experience in teaching in the city. At noon she returned to her boarding place in tears, and said to her brother that she could do nothing with the boys, and had made up her mind to resign and go back into the country. "I have done my best to interest the boys," she added, "and they have simply run over me. Boys have gone head first out of the windows this morning and back again, whistling at me." — "Do not think of resigning, Mary," said the brother, "but go back and put your school in order, and give the boys a lesson in prompt obedience. Ask them to rise quietly at the beck of your hand. If a boy fails to respond, *attend to him.*" — "Shall I whip?" asked the troubled teacher. "Whip? Yes, if necessary," said the brother, "and I will furnish the whips. Your school is in rebellion." She sighed, but took the whips furnished, and returned to her school "to try the experiment." She came back at the close of school with a look of victory in her face. "Well, Mary," said the brother, "what kind of a school did you have this afternoon?" — "I had an excellent school," she replied, "the last hour." — "But what of the first hour?" said the brother. "I do not like to say." — "Did you whip?" — "Whip! I

whipped a half dozen boys the first twenty minutes, but they 'toed the mark' after that. I am going to have a beautiful school." That lady taught in the schools of Cleveland until she went to her reward, and she never whipped another pupil. It is a good many years since the writer gave the above advice, but he would give it to-day under like circumstances.

It is true that open insubordination in school may be met by suspension, — a natural punishment, — but this is not feasible in the family; and, in our judgment, small boys ought not to be suspended from school.[1] What they specially need is *to be controlled in school*, control being every child's birthright. In the case of pupils under, say, twelve years of age, suspension from school should certainly be the last resort, not the first; but when pupils are over fourteen years of age, — old enough to know the value of school privileges, — suspension may wisely be the first resort in case of insubordination. The decisive fact is that insubordination and rebellion cannot be tolerated or trifled with in any school. On the contrary, so long as a pupil will accept the penal consequences of his wrongdoing, the teacher has no occasion to use the rod. This, if used at all, is for the insubordinate and rebellious.

Suspension.

It is believed that the limit, thus found, to punishment by consequence, is a valuable fact in school disci-

[1] We do not here refer to the practice of sending pupils home with a note, requesting the parent to call at the school to see the teacher respecting his child's conduct, — a conditional suspension. This may sometimes put parents to considerable inconvenience, but this is more than offset by the good results attained. If the parent does not call at the school in a reasonable time, the teacher should call on the parent.

pline. It is not only a limit to so-called natural penalties, but, what is very important, to the use of corporal punishment. It leaves a place for force, but makes it a small and well-defined place, and thus lessens its abuse.

Importance of Limit.

Improper Punishments.

There are several kinds of punishment which are manifestly improper. The first are *blows on the head*, whether with the hand or a rod. The brain is the organ of the mind, and the head contains the brain, the same being protected in childhood by a very thin cranium or skull. Moreover, the brain is so delicate in texture that a slight concussion often results in injury, and sometimes in mental impairment. "I have no doubt," says Mann, "that the intellects of thousands of children have been impaired for life by the blows which some angry parent or teacher has inflicted upon the head." Boxing the ears is only a little less dangerous than blows on the upper part of the head. It is the testimony of physicians that the hearing of many children has been impaired by ear boxing, the tympanum or eardrum being thus ruptured. The head of a child should be held too sacred for blows.[1] Corporal punishment, when inflicted, should be with a rod applied below the loins, rather than upon the body or the hands.

Blows on the Head.

It ought not to be necessary to add that no child should be violently shaken. It was once quite common for male teachers to make a show of their muscular power to frighten pupils, by seiz-

Violent Shaking.

[1] A man may survive many blows that "knock him senseless," but his mental activity is inevitably impaired. The pugilist usually becomes a stupid fellow, incapable of any marked mental achievement.

ing and vigorously shaking an unruly boy ; and the writer has seen more than one woman shake a little child in a frightful manner. The nervous shocks thus produced are injurious, and the shaking of a child with its face turned away is very dangerous.

Improper punishments also include all *personal indignities*, such as pulling the hair, twisting the ear, etc. Such inflictions are both mischievous and useless. A boy has not much manhood in him, even in embryo, that can endure such indignities without a feeling of resentment. The teacher who goes about a schoolroom pulling hair, snapping ears, foreheads, etc., loses not only the respect but the control of his pupils. He occasions much more disorder than he checks. It is unnecessary to name other old-time indignities, now happily forgotten.

Personal Indignities.

All *degrading punishments* are improper. It is true that the effect of punishment depends much on the conditions of the punished. A punishment that would be degrading in an American school might not be degrading in a barbarous society. The thing condemned is the infliction of a punishment that degrades or debases a child. Such a punishment is a moral injury. It tends to make the character pusillanimous, and the pupil insensible to disgrace. The dunce cap, the dunce block, the gag, etc., were the idiotic follies of the old-time teachers.

Degrading Punishments.

But of all degrading punishments ever used in school, none are more culpable than the assaulting of a child with opprobrious *epithets*. The teacher who calls a dull child a dunce or a blockhead commits a crime which ought to be punished by dismissal, — only a natural penalty for such an abuse of the teacher's

Opprobrious Epithets.

office. There are teachers who pride themselves on the fact that they never use the rod, and yet who pierce children's souls with bitter words, more cruel and more degrading than blows on the body. What thoughtful parent would not prefer to have a child whipped in school rather than called a liar, a dolt, a sneak, or other like degrading epithet. Some one has said that striking a child in anger is not punishing, but fighting, and fighting a child at that; but the thrusting of a child through with bitter words is worse than fighting: it is soul murder, — a slaughter of reputation and manly spirit. The good name of a pupil should be as dear to the teacher as the apple of his eye.

Ridicule and Sarcasm.

And this leads to the observation that ridicule and sarcasm are weapons which few teachers can wisely use, and, when used by even the wisest, they generally do more harm than good. Ridicule affects not only the pupil ridiculed, but also all sensitive pupils who witness it, creating such fear and timidity as become a hindrance to effort. Few sarcastic teachers are ever loved by their pupils. The fact that they seem to take pleasure in causing mortification and pain estranges noble natures, and they are usually as much disliked as they are feared. There may be rare instances when it is wise to take the conceit out of a student (not a child) by an effective touch of sarcasm or ridicule; but, even in such a case, great care is required, lest the wound be not worse for the student than the conceit.

Infliction of Pain.

It is not meant that a punishment is improper because it gives pain. There can be no punishment without pain of some sort. But there is a distinction between the infliction of useless or unneces-

sary pain, and pain that prevents a greater evil. The purpose of all natural law that touches man, is to promote his happiness and well-being, and the violation of every such law is attended with pain to prevent its repetition and consequent greater suffering.

Other Modes of Punishment.

There are various modes of inflicting punishment in school that possess one or more of the three characteristics above described, and deserve a passing notice. The more common of these are the manifestation of displeasure, the administering of reproof or rebuke or admonition, an appeal to the sense of shame, the marking of misconduct, detention from play, keeping after school, and the imposition of tasks.

The manifestation of displeasure is a natural reaction of the pupil's misconduct, and its effectiveness will depend largely upon the degree of affection between teacher and pupil. The displeasure of an enemy, or one much disliked, has little effect, but the disapproval of a friend brings grief. **Displeasure.**

The same is true of reproof or rebuke, these being, indeed, but an expression of displeasure. The silent reproof of some teachers is more effective than the severest censure of others. The severity of reproof or rebuke should not only be proportionate to the offense, but should also be adapted to the nature of the pupil. There are natures so finely tempered that a look of displeasure is more painful and effective than a severe reprimand would be to some other pupil. Sharp reproof or the manifestation of anger fills such a sensitive pupil with terror. Strong **Reproof or Rebuke.**

terms of reproof or rebuke should be used very sparingly, and then only when dealing with the more insensible pupils, and for serious offenses.

Sense of Shame.

The appeal to a pupil's sense of shame is to be made privately, not before the school, and only in case of offenses involving moral turpitude. If made in correcting light offenses, it will soon lose power, and be useless when it may really be needed. It is usually far better to appeal to a pupil's sense of honor than to his sense of shame.

Marking Deportment.

The practice of marking the deportment of pupils on a numerical scale and making the same a part of their record, is quite common, especially in high schools and colleges. The best practice marks misdemeanors or failures in duty as *demerits*, no attempt being made to compare the virtue or moral worth of pupils, — an attempt already considered (p. 135). It simply notes observed or known offenses or shortcomings, without assuming to indicate moral worth, and it thus acts as a penal restraint, not as an incentive.

Use of Demerits.

But the marking of demerits is manifestly too difficult to permit their use as a part of a pupil's record, — an element in his recorded standing. It often happens that the mischievous pupil is sly and secretive, and so hides his misdemeanors from the recording pencil. Another pupil, much more deserving, is frank and open, and his mischiefs are in the teacher's eye. The recorded demerits of these two pupils may sadly fail to represent their comparative merits. Conduct escapes the per-cent table.

The detention of pupils from play, or keeping them after school, may be a natural and proper punishment for certain offenses, but it should never be used when

the fear of it is not strong enough to offset the desire to repeat the offense. The detention of a pupil, say, ten minutes, for an hour's unnecessary delay in reaching the school, and the requiring of pupils to remain and study ten minutes after school as a penalty for a half day's idleness, are examples of insufficient punishment. It is better to inflict no punishment than to impose such inadequate penalties.

Detention after School.

The keeping of pupils after school "to make up lessons" largely loses its efficiency as soon as it becomes a *practice*. We have never seen a teacher with half a score or more of pupils "making up" unprepared lessons after school, without discounting his wisdom and tact. Such a requirement is most effective when it is *exceptional*. We make no reference here to pupils remaining after school to receive needed assistance in any study. The sanitary conditions of a schoolroom after closing for the day are usually such as forbid either teacher or pupils remaining in it. The health of many teachers has thus been impaired. It is better to give such needed assistance before school, if this cannot be done in school hours.

"Making up Lessons."

Few devices for the punishment of pupils are more easily or more widely abused than the imposition of tasks. The most objectionable of these abuses is the assigning of school tasks, as writing words or sentences, solving problems, memorizing verses, etc., as a penalty for idleness, whispering, inattention, tardiness, etc., — a practice already condemned (p. 144). By a law of the mind, the punishment is associated, not with the offense (as it should always be), but with the task or study, thus increasing the pupil's dislike for it. No school duty should ever

Tasks.

be assigned as a penalty for misconduct. A pupil may be wisely required to make up a lesson as a necessary condition of future progress, and such a task may be imposed in case of culpable neglect of study, and idleness. The principle to be carefully observed is that pain and loss should always be associated with the wrong done, *and not with duty*.[1] Blessings should be linked with virtuous conduct, and evil with wrongdoing, as Siamese twins. It is a serious matter when a pupil associates unhappiness with school, or suffering with any school duty.

[1] Horace Mann's Lectures and Reports, p. 364.

OUTLINE OF PUNISHMENT.

- **PUNISHMENT.**
  - *I. Ends.*
    1. General, — to prevent wrongdoing.
    2. Special or Immediate.
       1. To reform the wrongdoer, — reformation.
       2. To deter others from wrongdoing, — warning.
       3. To condemn wrongdoing, — authoritative estimate of guilt.
  - *II. Nature — Characteristics.*
    1. Certain, — more depending on certainty than on severity.
    2. Just, — bearing a just relation to the offense.
       (*a*) "No distinction in punishment, none in guilt."
    3. Natural, — natural result of wrong act.
       (*a*) (1) Consequence; (2) forfeiture; (3) restitution.
       (*b*) Limitation and conditions of natural punishment.
  - *III. Kinds.*
    1. Common.
       1. Corporal punishment, — its place and use.
       2. Suspension from school, — when proper.
    2. Improper Punishments.
       1. Blows on the head.
       2. Personal indignities.
       3. Degrading punishments, — opprobrious epithets.
    3. Other Punishments.
       1. Manifestation of displeasure.
       2. Reproof and rebuke.
       3. Appeal to sense of shame.
       4. Marking misconduct, — demerits.
       5. Detention from play.
       6. Keeping after school.
       7. Imposition of tasks.

MORAL INSTRUCTION.

It has been shown that the discipline of a good school affords a valuable moral training, this being specially true when desired results are secured by an appeal to high and worthy motives, and by conscientious training in the cardinal virtues of truthfulness, kindness, and justice. Special emphasis has also been given to the teacher's personal influence, and also to the moral impulse afforded by school life.

Moral Elements in the School.

It is also freely conceded that all good teaching has a potent moral element; and this explains the well-known fact that improvements in methods of teaching have been attended by an increase in the moral efficiency of school training.

It is also true that the several branches of study taught in school have a valuable moral element, this being especially true of literature, history, natural science, and music. The moral influence of the school reader has always been marked. Few adults are unconscious of the salutary influence exerted upon them by certain literary selections read in school, this being specially true of selections committed to memory. The same is true of the influence of all good literature, and especially of that which presents attractively moral truth and inspiring moral ideals. History and biography pulsate with ethical influence.

Branches of Study.

It is not easy to overestimate the ethical value of an early study of nature, especially of an early intimacy with animals and plants. The common animals and

flowers illustrate nearly every human virtue, — as industry, foresight, fidelity, gentleness, modesty, courage, etc., — and literature abounds in ethical references to them. What a moral charm animal and plant life gives to poetry and fiction, to allegory and fable! The beautiful in nature is not only an æsthetic gratification, but a winning invitation to the beautiful in deed and life. **Study of Nature.**

It is only necessary to refer to the ethical value of music as a school exercise. It not only calms and soothes, but it inspires hope, courage, purpose. How often has a strain from some familiar ballad breathed into the soul a moral tonic! History is full of examples of the ethical effect of music, and personal experience attests its power to stir the sensibility and move the heart. **Music.**

But are all these ethical influences of school life, even at their best, sufficient? Do they fully meet the obligation of the school to provide effective moral training? It must be remembered, in answering these questions, that *character* is the most vital issue of the school, and that there is most imperative need of its efficient training. Nothing that will contribute to this result can be wisely omitted; for when the school has done all that it can do, the forces that work for evil in child life will sadly lessen its moral efficiency. **All Insufficient.**

This brings us face to face with the mooted question of *moral instruction* as an element of school training. Is there a place for such instruction in elementary schools, and, if so, what should be its nature and method? This question is practically narrowed by the very general admission that there is a **Moral Instruction.**

place for incidental and informal instruction in duty. School life affords many opportunities for such instruction, but their fruitful improvement depends largely upon the personal interest, zeal, and tact of the teacher.

Personal Incidents.

We have recently seen the recommendation that teachers should use the conduct of pupils as occasions for such instruction, and that it may thus be brought "home to the conscience." It may be possible to turn the experiences of the school to good account in enforcing moral truth, but there is danger of doing more harm than good. There are personal elements that enter into the present example, whether good or bad, and these may weaken if not blur the truth. But incidental instruction need not be personal. It may present duty in a most impressive manner, and may be made an important factor in character training. This is true in all schools blessed with conscientious teachers, who realize their opportunities to touch the heart and life of their pupils.

Moral Lessons in Programme.

If instruction be a valuable element in moral training, it would seem to follow that it should not be crowded into a corner, and given the "odds and ends" of school time. It should have an assigned place in the weekly programme, and thus receive its due share of attention. It is not meant that all moral instruction should thus be regulated, but that incidental instruction should be supplemented by instruction of a more progressive and systematic character. It is not a question of choice between incidental and regular instruction, but *each* should be faithfully used, the one supplementing the other. The pupils need both and each in full measure. A glance at the virtues and duties outlined below (p. 232) will suffice

to show that the instruction therein may be made an integral part of the course of study. It is true that some of these lessons can be best given incidentally, "here a little, and there a little," but the series affords abundant material for regular instruction.

It seems important to notice here, in passing, an objection sometimes made to all moral instruction in school, more especially to that of a didactic or positive character. The objection rests on the assumption, sometimes expressed, that moral truth is repugnant to the young, and hence that it must be so sugar-coated that it can be swallowed without being tasted. A recent writer goes so far as to assert that all positive ethical instruction is not only useless, but even harmful, and that this is especially true in elementary schools. It must suffice to say here that there is nothing in the writer's observation or experience that justifies such an assertion; and his experience touches all grades of schools, from the primary school to the university. He has ever found a ready ear and a quick response when he has presented moral truth to the young. It should, perhaps, be added, that he has never personally tested the effect of long, pointless, and tedious harangues on duty; but his observation warrants the statement, that, when a lesson on duty fails to interest the young, there is some weakness either in the lesson or in its presentation. The fault is not the pupils' repugnance to moral truth.

Objection.

General Principles.

The practical importance of moral instruction being conceded, the next question relates to its nature and method. What is here imperatively needed is the

basing of such instruction on sound pedagogical principles. The teacher needs as clear a grasp of the principles and facts which underlie instruction in duty as of those that guide in the teaching of any other branch of knowledge; and, what is quite as important, he needs to be as confident of reaching desired results. These guiding principles and facts relate (1) to the *ends* to be attained, (2) the *principles* which guide in their attainment, (3) the *materials* to be used, and (4) the *method* and *spirit* of the instruction.

Guiding Principles.

Our inquiry respecting these principles needs to proceed in the light of certain psychical facts of fundamental importance. It has been shown that the ultimate end of all moral discipline, including instruction, is the training of the will to act habitually from high and worthy motives (p. 109). But the will can be reached only through motives or feelings, and these motive feelings can be awakened only by intellectual conceptions or knowledge *adapted to awaken them.*

Psychical Facts.

The psychical facts necessarily involved may thus be stated: —

1. Knowledge awakens feeling.
2. The feelings solicit the will.
3. The will determines conduct.

In other words, conduct is determined by the will, the will is solicited by the feelings, the feelings are awakened by appropriate knowledge, and this awakening knowledge may be developed in the mind by the process called instruction. The necessary order of these facts is (1) *instruction*, resulting in (2) *knowledge*,

(3) *feeling*, (4) *choice and volition*, and (5) *action*, — *conduct*.

These psychical facts not only show that instruction is an important means in the training of the will to virtuous action, but they also indicate the nature and purpose of such instruction.

I. Ends.

The ends or purposes to be attained by moral instruction include the following: —

1. *To awaken right feelings.*
2. *To quicken the conscience, — to train the moral sense.*
3. *To develop clear moral ideas, — to train the moral judgment.*

It seems unnecessary to emphasize, much less to show, the importance of these three results as ends of moral instruction. The relation of right feelings and the promptings of conscience to right conduct are obvious, and it is equally evident that both feeling and conscience need the guidance of clear ideas of right and duty. Moreover, the sensibility, the conscience, and the moral judgment are all developed by their appropriate activity, this being the law that rules in the training of all the psychical powers. Every act of the soul leaves as its enduring result an increased power to act, and a tendency to act again in like manner. Increased power and tendency are the resultants of all psychcial activity. What is needed is the right activity of the feelings, the conscience, and the moral judgment. How can this activity be secured? What are the principles which must guide the teacher in the attainment of the above ends.?

II. Principles.

These guiding principles include the following: —

1. *The feelings are awakened, the conscience quickened, and the moral judgment best trained, by means of concrete examples.*

"Nothing," says John Locke, "sinks so gently and so deep into men's minds as examples;" and this is particularly true in childhood. Right feelings are awakened by presenting appropriate examples as excitants to the mind. The feelings are not subject to orders. They do not come or go at one's bidding, and they are not responsive to abstract statements of duty. They are occasioned by the presence of some mental conception or image adapted to awaken them, and these occasions may be the actual seeing of the exciting object or its apprehension when presented to the mind by means of language or illustration.

Right Feelings.

The moral judgment is also best trained by comparing the ethical qualities of actions presented concretely, just as the power to discriminate colors is developed by observing colored objects. A theoretical knowledge of duty may be gained by the study of ethics as a science; but the wise application of such knowledge in one's own conduct requires moral judgment, — the power to discern duty under particular and often unique conditions and circumstances. Acute moral discernment and a quick conscience are more important in youth than abstract ethical knowledge.

Moral Judgment.

It is thus seen that the law of intellectual training in

childhood — "the concrete before the abstract" — is also the primary law of moral instruction. The principle that all primary ideas must be taught *objectively* is no truer in teaching natural science than in teaching duty. The primary facts of science may be early acquired by observation, but science proper must be deferred until a later period in the child's mental development, — the so-called scientific phase. The same is true in moral instruction. The feelings, the conscience, and the moral judgment are not only best reached by concrete examples of conduct, but clear moral ideas are thus taught. The science of ethics belongs to the higher grades of school, — the high school and the college.

The Law of Moral Instruction.

"Truth embodied in a tale
Shall enter in at lowly doors."

2. *The effectiveness of examples of right conduct is increased by their beautiful expression.*

The æsthetic emotions support and strengthen the ethical feelings. It is this fact that gives the classic story or legend the advantage over the commonplace incident, and it also explains the charm of the nursery rhyme not only to infants, but to children of larger growth.

Æsthetic Emotions.

Universal experience attests that noble sentiments expressed in poetic form or embodied in song have an enhanced power over human hearts. "I hold in memory," says President Eliot of Harvard University, "bits of poetry, learned in childhood, which have stood by me through life in the struggle to keep true to just ideals of love and duty." The same truth is expressed by George Herbert in the line, —

Poetry.

"A verse may find him who a sermon flies."

It is, indeed, the special function of both poetry and art, especially music, to arouse and ennoble the feelings. Hence literature (including history) and music furnish the most effective means for moral training, and this is specially true in childhood. Its examples of moral heroism have stirred the deepest impulses of human nature, and exerted a wide and salutary influence on the moral life of the race.

Literature.

3. *Rules of conduct are best presented to children in the form of maxims or proverbs.*

It is not sufficient that instruction awaken and ennoble right feelings. Feeling needs to be lifted to the plane of principle, — to the domain of conscience and the moral judgment. But abstract principle is too exclusively intellectual to make an effective appeal to the will, and this is especially true when passion, or prejudice, or self-interest, is arrayed against it. What is needed is the union of feeling and principle; and, when these make their joint appeal to the will, the assurance of right conduct is greatly strengthened. It is for this reason that maxims and proverbs have exerted so wide an influence upon the conduct of men. No argument can successfully meet the convincing power of a familiar maxim, embodying the moral judgment of the wise and the good.

Maxims.

III. Materials.

The above principles indicate that the materials for effective moral instruction are found largely in literature, including history and the ballad. These materials include the following: —

1. *Stories, fables, parables, fairy tales, legends, allegories, biographies, etc.*

2. *Literary gems* (poetry and prose), *songs, pictures, etc.*

3. *Maxims and proverbs, — golden rules of duty.*

Literature abounds in this ethical material, and what is needed is its wise selection and impressive presentation in school instruction. It is example told in story, ennobled in poetry and song, and crystallized in maxim, that has been largely the inspirer of human endeavor and the moral uplift in human life.

Where found.

How strikingly is the effectiveness of such instruction illustrated in the Bible, — the greatest ethical as well as religious influence among men. Here we have story and parable, poetry and song and proverb, all uniting in a holy appeal to the heart and conscience. History has been characterized as "God teaching by example," and this is specially true of what is called sacred history.

The Bible.

We desire to call special attention to the fairy tale, which is included in the above list of ethical material, and for the reason that we hesitate to recommend unqualifiedly its use as an element of moral instruction. The fascination of the fairy tale in childhood is conceded; but we can but question the moral influence of those myths that present powers of evil in the form of elfs, imps, hobgoblins, etc. No thoughtful parent would thank a teacher, whether in the kindergarten or the elementary school, for filling the imagination of his little ones with these evil sprites, lurking in the darkness. To a child the darkness and

Fairy Tale.

the light should be equally free from terror. The theory that every child must go through with the experience of the race is more attractive than true. Birth into an enlightened Christian home ought to protect a child from some of the experiences of pagan life.

But there are fairy tales that represent supernatural beings as ministers of good, not evil; and these may have an important place in the ethical training of the young. Some of these tales lend an exquisite charm to virtue. No kind of literature needs more careful sifting than myths and fairy tales, and no literature will better pay for the sifting. It may be added that all material for moral instruction should be selected with care.

IV. Method and Spirit.

The method of using the above material in moral instruction has been indicated in the statement of the ends to be reached and the guiding principles to be observed. The natural order of the steps to be taken seems to be as follows: —

Natural Order.

1. *The narration of the example to awaken right feeling, quicken the conscience, etc.*
2. *The presentation of the literary gem to ennoble feeling, and change it to sentiment.*
3. *The giving of an appropriate maxim or proverb to lift feeling and sentiment to the plane of principle.*

It is not meant that all of these steps are necessarily to be taken at every lesson, or that they must be taken invariably in the above order. There is no such mechanism in vital moral instruction. The essential thing is *to reach the desired end*, and the mode of doing this will necessarily vary with

Order Variable.

conditions and circumstances. The maxim or rule of conduct need not always wait upon story or poetic selection. The order of the steps, as above given, may, however, be suggestive and helpful. It will often be found the best possible procedure.

The presentation of the concrete example may be properly followed with a few bright questions to lead pupils to discern its moral elements, and also to discriminate between what is praiseworthy and the opposite, thus training the moral judgment. Questions which relate to the mere mechanism of a story may weaken, if not blur, its moral effect; while the formal attempt to apply its truth to some particular pupil, or to some tendency in the school, may wholly subvert its purpose. A good example carries on its face its lesson and appeal, and its formal application is usually a waste of time.

Questions.

It is not claimed that moral instruction, even in elementary schools, should be limited to the use of the materials or to the method above described. The teacher may often wisely tell a child what is right or wrong in conduct, and the way of duty may be pointed out directly. There is not only opportunity, but necessity, for much instruction of this direct and positive character in school, as well as in the home. What is urged is, that such instruction should be supplemented by greatly needed instruction by example, — the presentation of duty *concretely*.

Didactic Instruction.

No attempt should be made in elementary schools to teach the science of ethics. This belongs to the scientific phase of school education; and, when this is reached, no abstract truth is more interesting or valuable to the student than that which constitutes the science of duty.

Ethics as a Science.

It remains to be added, that instruction in duty, whether incidental or regular, must come *from the heart of the teacher.* More depends upon the spirit of the lesson than upon its formal method. "Moral instruction," says Compayré, "must touch the soul to the quick." To this end, the teacher must believe and feel the truth which he teaches, and his instruction must glow with enthusiasm. If a teacher has little faith in a moral truth, or is indifferent to it, the less he says about it the better. A child quickly detects perfunctory moralizing, and, when a teacher asserts that the young are repugnant to moral and religious instruction, we half suspect that he is speaking from the standpoint of his own experience.

From the Heart.

Moreover, back of all effective instruction in duty there must be a true life. "Words have weight," says a writer, "when there is a man back of them." The one vital condition of effective moral instruction is character in the teacher. Truth translated into human experience not only wins intellectual assent, but it touches the heart. Noble sentiments have their most potent moral influence when they dwell regally in the teacher's life. If he would banish falsehood and kindred vices from his pupils' hearts, he must first exorcise them from his own. If he would make them truthful, gentle, kind, and just, his own life must daily exhibit these virtues (p. 44).

Teacher's Example.

Course of Instruction.

There is given below the outlines of an elementary course of instruction in morals and manners. It is seen that the lessons are chiefly devoted to virtuous conduct, but three of the thirty-two series treating directly of wrongdoing, and these of evil habits to be shunned. Formal lessons on vice have a small place in the moral training of a child. "The only way," says Madame Guizot, "to extirpate a vice from the heart of a child, is to cause a virtue to grow in its place." To this end, virtue must be made attractive, and kept before the mind as an inspiring ideal. A great gain is made when a child has learned to love what is noble, true, and good in human life. Wrong-doing should be presented incidentally, and usually in contrast with the right.

The Virtues.

No attempt has been made to grade the lessons. This would involve many repetitions, since most of the virtues and duties included in the course must be taught in the several grades, the difference being in treatment. The stories, gems, etc., used in the lower grades are simpler and usually briefer than in the higher. There is, however, a general progress in the course, those intended for all grades coming early, and those more specially designed for higher grades coming later.

Lessons not graded.

Nor has it seemed desirable to group the lessons on the basis of like subject-matter, as in a scientific classification. The outlines are not intended to be an analysis of the science of ethics. It has seemed better to present a somewhat comprehensive outline of needed instruction, leaving the selection and order of the lessons to teachers.

Outlines of Lessons in Morals and Manners.

N.B. — Each of the sub-topics below is designed for one or more lessons. The teacher may select those which he can present most successfully.

1. Cleanliness and Neatness.
    1. Body, hands, face, hair, nails, etc.
    2. Clothing, shoes, etc.
    3. Books, slates, desk, etc.
    4. Everything used or done.

2. Politeness (*Children*).
    1. At school.
    2. At home.
    3. At the table.
    4. To guests or visitors.
    5. On the street.
    6. In company.

3. Gentleness.
    1. In speech.
    2. In manner.
    3. Rude and boisterous conduct to be avoided.
    4. Patience, when misjudged.
    5. Docility, when instructed.

4. Kindness to Others.
    1. To parents.
    2. To brothers and sisters.
    3. To other members of the family, and friends.
    4. To the aged and infirm.
    5. To the unfortunate.
    6. To the helpless and needy.
    7. The Golden Rule.

Forms. — (1) Sympathy; (2) deference and consideration; (3) helpfulness; (4) charity; (5) no cruelty or injustice.

5. KINDNESS TO ANIMALS.
   1. To those that serve us.
   2. To those that do not harm us, — the killing of birds.
   3. The killing of those that do us harm.
   4. The killing of animals for food.
   5. Cruelty to any animal wrong.

6. LOVE.
   1. For parents.
   2. For brothers and sisters.
   3. For other members of family, and friends.
   4. For teachers, and all benefactors.
   5. For one's neighbor, — "Thou shalt love thy neighbor as thyself."
   6. For God.

7. TRUTHFULNESS.
   1. In words and actions, — "Without truth there can be no other virtue."
   2. Keeping one's word, — promises to do wrong.
   3. Distinction between a lie and an untruth.
   4. Telling what one does *not know to be true.*
   5. Prevarication and exaggeration.
   6. The giving of a wrong impression, a form of falsehood.
   7. Telling falsehoods for fun.

8. FIDELITY IN DUTY.
   1. To parents, — to assist, comfort, etc.
   2. To brothers and sisters, — older to assist, etc., younger.
   3. To the poor and unfortunate.
   4. To the wronged and oppressed.
   5. Duty to God.

9. OBEDIENCE.
   1. To parents.
   2. To teachers and others in authority.
   3. To law.
   4. To conscience.
   5. To God.

Nature. — (1) Prompt; (2) cheerful; (3) implicit; (4) faithful.

10. Nobility.
    1. Manliness.
    2. Magnanimity and generosity.
    3. Self-denial and self-sacrifice for others.
    4. Bravery in helping or saving others.
    5. Confession of injury done another.

11. Respect and Reverence.
    1. For parents.
    2. For teachers.
    3. For the aged.
    4. For those who have done distinguished service.
    5. For those in civil authority.

12. Gratitude and Thankfulness.
    1. To parents.
    2. To all benefactors.
    3. To God, the giver of all good.

13. Forgiveness.
    1. Of those who confess their fault.
    2. Of those who have wronged us.
    3. Of our enemies.
    4. Generosity in dealing with the faults of others.

14. Confession.
    1. Of wrong done another, manly and noble.
    2. Denial of faults, — "The denial of a fault doubles it."
    3. Frankness and candor.

15. Honesty.
    1. In keeping one's word.
    2. In school and out of school.
    3. In little things.
    4. Cheating, ignoble and base.
    5. "Honesty is the best policy."
    6. Honesty is right.

16. Honor.
    1. To honor one's self; i.e., to be worthy of honor.
    2. To honor one's family.
    3. To honor one's friends.
    4. To honor one's home.
    5. To honor one's country.

17. COURAGE.
    1. True courage, — daring to do right and to defend the right.
    2. False, — daring to do or to defend the wrong.
    3. In bearing unjust censure or unpopularity.
    4. In danger or misfortune.
    5. Heroism.

18. HUMILITY.
    1. True greatness, — not blind to one's own faults.
    2. Modesty becoming to the young.
    3. Avoidance of pride and vanity.
    4. Self-conceit, a sign of self-deception.
    5. True humility, not servility or time-serving.

19. SELF-RESPECT.
    1. Not self-conceit, — based on conscious moral worth.
    2. Not self-admiration.
    3. Resulting in personal dignity.
    4. Distinction between self-love and selfishness.
    5. "Be not wise in your own conceit."

20. SELF-CONTROL.
    1. Control of temper.
    2. Anger, when right.
    3. Avoidance of hasty words, — "Think twice before you speak."
    4. Self-restraint when tempted.
    5. Self-restraint under provocation, — "Bear and forbear."
    6. Rule your own spirit.

21. PRUDENCE.
    1. In speech and action.
    2. When one may be misunderstood.
    3. Respect for the opinions of others.
    4. "Judge not, that ye be not judged."

22. GOOD NAME.
    1. Gaining a good name when young.
    2. Keeping a good name.
    3. Keeping good company.
    4. Reputation and character.

23. Good Manners (*Youth*).
    1. At home.
    2. In school.
    3. In company.
    4. When a visitor or a guest.
    5. In public assemblies.
    6. Salutations on the street.
    7. Politeness to strangers.
    8. Trifling in serious matters, to be avoided.

24. Health.
    1. Duty to preserve health.
    2. Habits that impair health, foolish as well as sinful.
    3. The sowing of "wild oats," — "What a man sows, that shall he also reap."
    4. The body never forgets or forgives its abuse.
    5. An observance of the laws of health, a duty.

25. Temperance.
    1. Moderation in the indulgence of appetite in things not harmful.
    2. Total abstinence from that which is injurious.
    3. Dangers in the use of alcoholic liquors.
    4. Courage to resist social temptations to indulgence.
    5. Injurious effects of tobacco on growing boys.
    6. Cigarette smoking by boys a serious evil.

26. Evil Habits.
    1. Those that injure health.
    2. That destroy reputation.
    3. That dishonor one's self and family.
    4. That waste money.
    5. That take away self-control.
    6. That incur needless risks, as gambling.
    7. That are offensive to others, etc.

27. Bad Language.
    1. Profanity, foolish and wicked.
    2. Obscenity, base and offensive.
    3. Defiling books or other things with obscene words and characters, a gross offense.
    4. The use of slang, vulgar and impolite.

28. Evil Speaking.
    1. Slander a serious offense.
    2. Tale bearing to injure another.
    3. Repeating evil which one has heard without knowing that it is true.
    4. "Thou shalt not bear false witness against thy neighbor."

29. Industry.
    1. Labor a duty and a privilege.
    2. Right use of time.
    3. Manual labor honorable.
    4. Self-support gives manly independence.
    5. Avoidance of unnecessary debt.
    6. When begging is right.
    7. An opportunity to earn a living by labor, due every one.

30. Economy.
    1. Saving in early life means competency and comfort in old age.
    2. Duty to save a part of one's earnings, — "Lay up something for a rainy day."
    3. Extravagance wrong, — "A spendthrift in youth, a poor man in old age."
    4. The hoarding of money needed for comfort or culture or charity, wrong.
    5. Charity, — "No man liveth unto himself."

31. Patriotism.
    1. Love of country.
    2. Reverence for its flag.
    3. Respect for its rulers.
    4. Its defense when necessary.
    5. Regard for its honor and good name.

32. Civil Duties.
    1. Obedience to law.
    2. Fidelity in office, — bribery.
    3. Honor in taking an oath, — perjury.
    4. Duty involved in the ballot, — buying or selling votes.
    5. Dignity and honor of citizenship, etc.

OUTLINE OF MORAL INSTRUCTION.

MORAL INSTRUCTION.

- *I. Introduction.*
  1. Importance, — place in programme, etc.
  2. Psychical facts involved.
     1. Knowledge awakens feeling.
     2. The feelings solicit the will.
     3. The will determines conduct.
- *II. Ends.*
  1. To awaken right feelings.
  2. To quicken the conscience, — to train the moral sense.
  3. To develop clear moral ideas, — to train the moral judgment.
- *III. Principles.*
  1. The above ends are best attained by means of concrete examples.
  2. The effectiveness of examples is increased by their beautiful expression.
  3. Rules of conduct are best presented in the form of maxims or proverbs.
- *IV. Materials.*
  1. Stories, fables, fairy tales,[1] parables, biographies, etc.
  2. Literary gems (poetry or prose), songs, pictures, etc.
  3. Maxims and proverbs, — golden rules of duty.
- *V. Method.*
  1. Order or Steps.
     1. Story, to awaken right feelings, etc.
     2. Literary gem, to ennoble feeling.
     3. Maxim, to lift feeling to rule or principle.
  2. Spirit, — from the heart to the heart.
- *VI. Course of Instruction,* — Outlines of Lessons.

[1] Fairy tales of the right kind (p. 227).

MATERIALS FOR MORAL LESSONS.

THIS treatise is not intended to be a text-book for school use, and so no attempt is made to present moral lessons in detail, — the steps to be taken, the questions to be asked, etc. It has, however, seemed desirable to present sufficient materials, including stories, literary gems, and maxims, to enable any earnest teacher to make a promising beginning. This has seemed all the more necessary, for the reason that so many teachers have very limited opportunities for the selection of such material, especially stories.[1] This is specially true in country districts and in small towns. The fear that hundreds of teachers who read these pages would be thus deterred from an earnest attempt to give the instruction sketched, has led us to take special pains in collecting sufficient material for some fifty or more lessons. Fifteen lessons, each with story, gems, and maxims, have been arranged for primary grades, and sixteen other lessons for more advanced grades; and to these are added stories, literary gems, and maxims for use in arranging other lessons.

Needs of Teachers.

The stories and poetic selections given are usually brief, since longer ones would require more space than

[1] The writer has recently looked over, with some care, nearly five hundred stories used by the teachers in one of our large cities, no one teacher submitting more than two stories. This examination has clearly disclosed the fact that these teachers, though favorably situated, had great difficulty in finding stories that present vital moral truth in an attractive manner. Many of the stories used are either commonplace or too pointless to arouse the feelings of a child. A few are excellent. Several of the stories herein given are culled from this collection of used material.

can well be used for this purpose. This necessity of selecting brief stories has caused the exclusion of several which are superior to some of those given. It is, however, well for the teacher to keep the fact in mind that the ethical value of a story or other narrative does not depend on its length or the formal moral at its close. What is needed is a narrative that clearly, and if possible strikingly, presents the virtue or duty to be taught, — one that is specially adapted to awaken right feelings and quicken the conscience. An example that can be told in a few sentences may be much more effective than one that fills several pages.

Brevity.

As a rule, the reading of longer narratives, such as the stories and tales by Hans Christian Andersen and Grimm, may be left to the home (a few being read in school); and such valuable reading may very properly be suggested, and even directed, by the teacher. Too much emphasis cannot well be given to the importance of interesting pupils in the reading of books which make high motives in conduct attractive, and strikingly present the beauty of a noble life. A great gain is made when the schools put such books within easy reach of the young.[1] The moral instruction of the school should be supported, not subverted, by the reading of the home.

Home Reading.

It may be added, that the literary gems and maxims should be copied by the pupils in books provided for the purpose, and memorized. The more of such literary

[1] The reading of that admirable story, Black Beauty, has awakened in many a boy a spirit of kindness towards the horse and other dumb animals, that will remain with him to the close of life.

treasure securely held in the memory of the young, the better.

The vital fact must here be repeated, that *the teacher must believe and feel the truth which he teaches.* In order to reach the heart, instruction must come from the heart.

Lessons for Primary Grades.

[POLITENESS.]

1. "Please."

"Aunt," said little Grace, "I believe I have found a new key to unlock people's hearts and make them so willing." — "What is the key?" asked her aunt. "It is only one little word, — *please*. If I ask one of the girls in school, 'Please help me on my lesson,' she says, 'Oh, yes!' and helps me. If I say to Sarah, 'Please do this for me,' no matter what she may be doing, she will stop pleasantly and do it. If I say to uncle, 'Please,' he says, 'Yes, Grace, if I can.' If I say, 'Please, aunt'" — "What does aunt do?" said the aunt herself. "Oh, you look and smile just like mother, and that is the best of all."

Hearts, like doors, will ope with ease
To very, very little keys;
And don't forget that two are these:
"*I thank you, sir*," and "*If you please*."

Good boys and girls should never say,
"I will," and "Give me these;"
Oh, no; that never is the way,
But, "Mother, if you please."

To be polite is to do and say
The kindest thing in the kindest way.

Nothing costs less than civility.

[NEATNESS.]

2. The Boy who recommended Himself.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one, and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that

boy, who had not a single recommendation." — "You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was polite and gentlemanly. He picked up the book, which I had purposely laid on the floor, and replaced it upon the table, while all the rest stepped over it, showing that he was orderly; and he waited quietly for his turn, instead of pushing and crowding. When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, and his finger nails clean. Do you not call these things letters of recommendation? I do."

LITTLE CORPORAL.

Let thy mind's sweetness have its operation
Upon thy body, clothes, and habitation.

ANON.

Cleanliness is next to godliness.

[GENTLENESS.]

3. SPEAK GENTLY.

"Please buy my penny songs!" cried a feeble voice in one of the streets of our great city. The day was bitter cold, and little Katie had left her cheerless home to earn, if possible, a few pennies. Poor Katie! Her little voice was feeble because her heart was sad, for so many passed her by unnoticed; and she felt almost discouraged.

Soon she found herself in a music store, standing beside a beautiful lady, who was sitting there selecting music. She again uttered her little cry, "Please buy a penny song!" but the lady, not hearing what she said, turned towards her, and, with the kindest, sweetest smile, said gently, "What is it, darling?" at the same time putting a piece of money in her hand. Katie, not thinking what she did, laid her head in the lady's lap, and cried as though her heart would break. The lady tried to soothe her; and soon Katie said, "O lady! I cry, not because you gave me money, but because you spoke so kindly to me."

Speak gently, kindly to the poor,
Let no harsh word be heard;
They have enough they must endure,
Without an unkind word.

DAVID BATES.

Every gentle word you say
One dark spirit drives away;

. . . . . .

Every gentle deed you do
One bright spirit brings to you.

VIRGINIA B. HARRISON.

A gentle spirit makes a gentleman.

[KINDNESS.]

4. KINDNESS TO A BEGGAR.*[1]

A crippled beggar in a large city was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness. Presently a noble little fellow came up, and, pushing through the crowd, helped the poor cripple to pick up his gifts and fasten them in a bundle. Then, slipping a piece of silver into his hand, he was running away, when a voice from above said, "Little boy with the straw hat, look up!" He did so, and a lady, leaning from an upper window, said earnestly, "God bless you, my little fellow! That was a kind and noble act."

As Harry walked home, he thought of the poor beggar's grateful look, of the lady's smile and words of approval, and he was happy.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits.

ALICE CARY.

[1] This and the following stories marked with a star (*) are taken, with some modifications, from Cowdery's Primary Moral Lessons (1862), an excellent collection of stories, now out of print.

Little deeds of kindness, little words of love,
Make our earth an Eden like the heaven above.

FRANCES S. OSGOOD.

A kind deed is never lost.

[KINDNESS TO ANIMALS.]

5. LINCOLN'S KINDNESS TO BIRDS.

The following incident is related by one who knew Lincoln, and who, at the time of the incident, was his fellow-traveler.

We passed through a thicket of wild plum and crab-apple trees, and stopped to water our horses. One of the party came up alone, and we inquired, "Where is Lincoln?"

"Oh," he replied, "when I saw him last, he had caught two young birds which the wind had blown out of their nest, and he was hunting for the nest that he might put them back in it."

In a short time Lincoln came up, having found the nest and restored the birds. The party laughed at his care of the young birds; but Lincoln said, "I could not have slept if I had not restored those little birds to their mother."

DEWEY'S ETHICS.

He prayeth well who loveth well
Both man and bird and beast;

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

COLERIDGE.

PLEDGE OF BAND OF MERCY. — "*I will try to be kind to all harmless living creatures, and to protect them from cruel usage.*"

[LOVE.]

6. FILIAL LOVE.

Hundreds of years ago, an unusually violent eruption of the volcano of Ætna took place. Burning matter poured down the sides of the mountain in various directions, destroying whole villages,

[illegible]

[illegible]
And the sun blue heaven above;
[illegible]
Where the heart is full of love.

W. S. Smith.

A mother is a mother still,
The holiest thing alive.

Coleridge.

Between the mother and the mother.

[illegible]

2. The Wolf (Fable).

[illegible] boy was [illegible] care of some sheep, not far [illegible] house. [illegible] village were told to call to [illegible] help if there was any danger.

[illegible] to have some fun he cried out, as loud as he could, "The wolf is coming, the wolf is coming!" The men [illegible] working [illegible] and ran to [illegible] the wolf. As they [illegible] they were [illegible] again, and [illegible] the boy laughing at [illegible]

[illegible] he cried out again the next [illegible] "The wolf, the wolf!" The men came again, but not so [illegible] before. [illegible] to [illegible] the wolf, they shook their [illegible] and went [illegible]

[illegible] the wolf came in earnest, and the boy cried in

dismay, "Help, help! the wolf, the wolf!" but not a single man came to help him. The wolf broke into the flock, and killed many of the sheep; also a beautiful pet lamb which the boy loved very much.

ÆSOP.

The truth itself is not believed
From one who often has deceived.

ANON.

Whate'er you think, whate'er you do,
Whate'er you purpose or pursue,
It may be small, but must be true.

ANON.

There's nothing so kingly as kindness,
And nothing so royal as truth.

ALICE CARY.

Without truth there can be no other virtue.

[FIDELITY IN DUTY.]

8. FAITHFUL AUGUSTUS.*

In a village where they have stagecoaches instead of railroad cars, a neighbor asked a very obliging boy, by the name of Augustus, to go to the end of the village, where he could see a long distance, and give him notice as soon as he saw the stagecoach in sight. This the boy readily consented to do. He stood at his position about half an hour, when Henry came along and said, "Come with me to the square; we are going to have a splendid game of ball. All the boys are coming." Augustus replied that he could not come then, as he had promised a neighbor to watch for the stagecoach, and to let him know the moment he saw it. "But how long are you going to stand here waiting for it?" said Henry. "Until the stagecoach comes in sight," said Augustus. "We thought you would certainly join us," said Henry; "and I am sure you have waited long enough." He then began to make fun of Augustus, and to ridicule his "simplicity," as he called it. But the faithful boy firmly refused to leave his post. He was obliged to wait a good half hour longer. At length he saw the stage coming over the distant hill, and ran with joy to give the notice to the

gentleman, as he had promised he would. The gentleman not only thanked the boy for waiting so long, but rewarded him liberally.

If a task is once begun,
Never leave it till it's done;
Be the labor great or small,
Do it well or not at all.

PHŒBE CARY.

The boys and girls who do their best,
Their best will better grow;
But those who slight their daily task,
They let the better go.

ANON.

Do your best, your very best,
And do it every day.

What is worth doing at all is worth doing well.

He who does his best, does well.

[OBEDIENCE.]

9. "IN A MINUTE."

Dora was a little girl six years old. She loved her dear mamma very much. But the little girl had one fault, which made her mamma very sad. If her mamma told her to get the scissors, she would say, "Yes, mamma, in a minute." If she was told to do anything, she would say, "In a minute."

Dora had a pretty pet canary. She was very fond of the little birdie, because it could sing so sweetly. If Dora called it, it would leave its cage and hop about the room. One day Dora opened the cage and called her birdie. It came out and hopped about the room. Dora's mamma told her to close the door, for the cat might come in and kill birdie. "Yes, mamma, I will close it in a minute," said Dora. Just then the cat came and took birdie between its sharp teeth. Now Dora ran to close the door, but it was too late.

The cat had killed the little bird, and it was Dora's fault. Dora was very sorry, and she never again said to her mamma, "In a minute."

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

PHŒBE CARY.

Obedience is better than sacrifice.

Procrastination is the thief of time.

[NOBILITY.]

10. A NOBLE SERVANT.*

The captain of a ship was absent from it one day, being on board another vessel. While he was gone, a storm arose, which in a short time made an entire wreck of his own ship, to which it had not been possible for him to return. He had left on board two little boys, the one four years old and the other six, under the care of a young colored servant. The people struggled to get out of the sinking ship into a large boat; and the poor servant took the captain's two little children, tied them into a sack, and put them into the boat, which by this time was quite full. He was stepping into it himself, but was told by the officer that there was no room for him; that either he or the children must perish, for the weight of all would sink the boat. The heroic servant did not hesitate a moment. "Very well," said he; "give my love to my master, and tell him I beg pardon for all my faults;" and then he went to the bottom, never to rise again till the sea shall give up its dead.

Beautiful faces are those that wear
The light of a pleasant spirit there;
It matters little if dark or fair.

Beautiful hands are those that do
Deeds that are noble, good, and true;
Busy with them the long day through.

Beautiful feet are those that go
Swiftly to lighten another's woe,
Through the summer's heat or winter's snow.

Beautiful children, if, rich or poor,
They walk the pathways sweet and pure
That lead to the mansion strong and sure.

ANON.

Handsome is that handsome does.

[COURAGE.]

11. A LITTLE HERO.

A boy in the town of Weser, in Germany, playing one day with his sister, four years of age, was alarmed by the cry of some men, who were in pursuit of a mad dog. The boy, suddenly looking around, saw the dog running toward him; but, instead of making his escape, he calmly took off his coat, and, wrapping it around his arm, boldly faced the dog. Holding out the arm covered with the coat, the animal attacked it, and worried it until the men came up and killed the dog. The men reproachfully asked the boy why he did not run and avoid the dog, which he could so easily have done. "Yes," said the little hero, "I could have run from the dog; but, if I had, he would have attacked my sister. To protect her, I offered him my coat, that he might tear it."

Dare to do right! Dare to be true!
The failings of others can never save you;
Stand by your conscience, your honor, your faith;
Stand like a hero and battle till death.

WILSON.

True courage dares to do right.

[BAD COMPANY.]

12. DOG TRAY (Fable).

Tray was a very good dog. One day a very bad dog, named Bruno, asked him to go to the village with him. Tray said he would go if Bruno would behave well. Bruno promised to do so, and they set out together. When they reached the village, Bruno barked at every child, worried every cat, and quarreled with every dog, he met. So the villagers ran after the two dogs, and beat them both soundly, — Bruno because he was bad, and Tray because he was found in bad company.

If wisdom's ways you wisely seek,
Five things observe with care:
To whom you speak, *of* whom you speak,
And *how*, and *when*, and *where*.

ANON.

A man is known by the company he keeps.

[RESPECT FOR THE AGED.]

13. SOMEBODY'S MOTHER.[1]

When our train reached Clinton, the conductor entered the car, and, taking the bundles of a very old lady, carefully helped her to the platform, and then, giving her his arm, conducted her to the waiting room, and placed her bundles beside her. He then signaled the engineer, and boarded the moving train. Struck by this unusual civility to a poor woman, a gentleman said, "I beg pardon, Mr. Conductor. Was that old lady your mother?" — "No," said the conductor, "but she is *somebody's mother*." — SANFORD.

Be kind and be gentle
To those who are old,
For dearer is kindness,
And better, than gold.

ANON.

[1] For a beautiful story in verse, entitled, "Somebody's Mother," see Williams and Foster's Selections for Memorizing, p. 30.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love. — BASIL.

Honor the face of the old man.

[HONESTY.]

14. THE HONEST BOOTBLACK.

A few years since, a manly boy about nine years old stepped up to a gentleman in the Grand Central Depot, New York, and asked, "Shine, sir?" — "Yes, I want my shoes blacked," said the gentleman. "Then I would be glad to shine them, sir," said the boy. "Have I time to catch the Hudson River train?" — "No time to lose, sir; but I can give you a good job before it pulls out. Shall I?" — "Yes, my boy. Don't let me be left."

In two seconds the bootblack was on his knees and hard at work. "The train is going, sir," said the boy, as he gave the last touch. The gentleman gave the boy a half dollar, and started for the train. The boy counted out the change and ran after the gentleman, but was too late, for the train was gone.

Two years later the same gentleman, coming to New York, met the bootblack, but had forgotten him. The boy remembered the gentleman, and asked him, "Didn't I shine your shoes once in the Grand Central Depot?" — "Some boy did," said the man. "I am the boy, and here is your change, sir." The gentleman was so pleased with the lad's honesty, that he went with him to see his mother, and offered to adopt him, as he needed such a boy. The mother consented, and the honest bootblack had after that a good home. He was given a good education, and, when a man, became a partner in the gentleman's large business.

Do what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be blest.

ANON.

An honest man is the noblest work of God.

[INDUSTRY.]

15. THE GRASSHOPPER AND THE BEE (Fable).

A grasshopper, half starved with cold and hunger, came to a well-stored beehive at the approach of winter, and humbly begged the bees to relieve his wants with a few drops of honey.

One of the bees asked him how he had spent his time all the summer, and why he had not laid up a store of food, as they had done.

"Truly," said he, "I spent my time very merrily in drinking and dancing and singing, and never thought about the winter."

"Our plan is very different," said the bee. "We work hard in summer to lay by a store of food against the season when we foresee that we shall want it. Those who do nothing but drink and dance and sing in the summer, must expect to starve in winter."

How doth the little busy bee
  Improve each shining hour,
And gather honey all the day
  From every opening flower!

ISAAC WATTS.

Little by little all tasks are done;
So are the crowns of the faithful won,
So is heaven in our hearts begun.

ANON.

For Satan finds some mischief still,
  For idle hands to do.

Idleness is the mother of want.

Lay up something for a rainy day.

Lessons for Grammar Grades.

(*Above Primary.*)

[KINDNESS.]

16. Kindness Returned.

One day a lady who was riding in a stagecoach saw a lad on the road barefoot and seemingly very footsore. She asked the coachman to take him up, and said she would pay for him. When the coach reached the end of its journey, the kind lady found that the poor lad was bound for the nearest seaport, to offer himself as a sailor.

Twenty years afterwards, on the same road, a sea captain, riding on a stagecoach, saw an old lady walking wearily along, and he asked the coachman to pull up his horses. He then put the old lady inside the coach, saying, "I'll pay for her." When they next changed horses, the old lady thanked the captain, saying, "I am too poor to pay for a ride now."

The captain told her that he always felt for those who had to walk, as she had been doing, and added, "I remember, twenty years ago, near this very place, I was a poor lad walking along the road, and a kind lady paid for me to ride."

"Ah!" said she, "I am that lady; but things have changed with me since then."

"Well," said the captain, "I have made a fortune, and have come home to enjoy it. I will allow you twenty-five pounds a year as long as you live." The old lady burst into tears, as she gratefully accepted the sailor's offer.

True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

Alice Cary.

Do unto others as ye would that others should do unto you.

[KINDNESS TO ANIMALS.]

17. THE EIDER DUCK.

In a far northern county, one day, a man was walking along with a gun upon his shoulder, and beside him was his little son. Suddenly the boy raised his hand and pointed at a large bird standing upon a rock above their heads. The bird seemed to be hard at work; it spread its wings, bent its head, and leaped about.

"There, father, is a fine great bird. Shoot, oh, shoot it, quick!" The father hesitated. He knew that he must supply his family with food, but he did not like to kill the bird. "Why don't you shoot, father? The bird will be gone. What makes her act so queer? What is she doing?"

"She is a fine large bird, my boy," said the father, "but I cannot shoot her. She is an eider duck, a mother bird; and she is tearing the feathers out from her own breast to make a soft, warm bed for her little ones. It hurts her, but she does not mind it, because she loves them better than she does herself."

The father then told the boy a touching story of a mother, who, in a terrible storm, took the shawl from her own shoulders to wrap her baby, that it might not suffer, though she came near perishing with cold. "That baby," he added, "was your little sister, my boy."

The boy, looking up, saw tears in his father's eyes. "Is that what the eider duck is doing?" he said. "O father! let her live." And so the loving mother bird was spared to care for her young.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.

COWPER.

Kindness is its own reward.

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18. LOVE.

Stories: —

"The Good Samaritan" (Luke x. 30–37).
"Damon and Pythias."
"Abou Ben Adhem."

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

F. W. BOURDILLON.

Within each soul the God above
Sets the rich jewel, human love;
The fairest gem that graces youth,
Is Love's companion, fearless Truth.

PAMELA SAVAGE.

Love thy neighbor as thyself.

[TRUTHFULNESS.]

19. THE TRUTHFUL PERSIAN.

It is told of Abdoul Kauder, the distinguished Persian saint, that in early childhood he was smitten with the desire of devoting himself to sacred things, and wished to go to Bagdad to obtain knowledge. His mother gave her consent; and, taking out eighty deenars of money, she told him, that, as he had a brother, half of that would be his only inheritance. As she gave him the money, she made him promise solemnly never to tell a lie, and then bade him farewell, saying, "Go, my son; I give thee to God. We shall not meet again on earth."

He joined a party of travelers, and at Hamadan they were attacked and plundered by a band of mounted robbers. One of the robbers asked Abdoul Kauder what he had. "Forty deenars," said the lad, "are sewed up in my clothes." The fellow laughed, thinking that he was jesting. "What have you got?" said another robber, and the boy gave the same answer.

When they were dividing the spoil, he was called to an eminence where the chief stood. "What property have you, my little fellow?" said he. "I have forty deenars sewed up carefully in my

clothes." The chief desired them to be ripped open, and found the money.

"And how came you," said he with surprise, "to tell so openly what had been so carefully hidden?" — "Because," said Abdoul Kauder, "I will not be false to my mother, whom I have promised that I will never tell a lie."

"Child," said the robber, "hast thou such a sense of duty to thy mother, at thy years, and am I insensible, at my age, of duty to God? Give me thy hand, innocent boy, that I may swear repentance on it." He did so, and his followers were all alike struck with the scene.

"You have been our leader in guilt," said they to their chief; "be the same in the path of virtue;" and they instantly, at his order, gave back the spoil, and vowed repentance on the hand of the boy. MISCELLANY.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.

H. BONAR.

Dare to be true, nothing can need a lie;
A fault which needs it most grows two thereby.

GEORGE HERBERT.

Think the truth, speak the truth, act the truth.

[FIDELITY IN DUTY.]

20. THE FAITHFUL LITTLE HOLLANDER.

In some parts of Holland the land lies so low, that the people build great walls of earth, called dikes, to keep out the sea. Sometimes the waves break down these walls, and then the sea rushes in through the breach, and spreads over the land, often doing great damage. Houses have thus been washed away, and many people drowned.

Once as a little boy was going home in the evening, he saw a hole in one of the dikes, through which the water was trickling. His father had often told him that when this happened, unless the water was stopped, it would soon make the hole so large that the sea would rush in and overflow the land.

At first he thought he would run home and tell his father. But then he said to himself, "It may be dark before father can come, and we shall not be able to find the hole again; or it may get so large that it will be too late to stop it. I must stay now, and do the best I can alone."

The brave little boy sat down, and stopped the hole with earth, holding it with his hand to keep back the water. There he staid hour after hour in the cold and the dark, all through the night.

In the morning a man came past and saw him. He could not think what the boy was doing; and so he called out to him, "What are you doing there, my boy?" — "There is a hole in the dike," said the boy, "and I am keeping back the water."

Poor little boy! He was so cold and tired that he could scarely speak. The man came quickly and set him free. He had the hole closed up, and thus the land was saved, thanks to the faithful and brave boy. ROYAL READER.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.

P. J. BAILEY.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

LONGFELLOW.

Reward is in the doing.

Deeds are greater than words.

[OBEDIENCE.]

21. OBEYING ORDERS.

An English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop

was in a condition to be badly injured by the tramp of horses, so he dispatched a boy in his employ to this field, telling him to shut the gate and keep watch over it, and on no account to suffer it to be opened.

The boy went as he was bid, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered alike in vain. One after another came forward as spokesman, but all with the same result. The boy remained immovable in his determination not to open the gate.

After a while one of noble presence advanced, and said in commanding tones, "My boy, do you know me? I am the Duke of Wellington, — one not accustomed to be disobeyed: and I command you to open the gate, that I and my friends may pass through." The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, and then answered firmly, "I am sure the Duke of Wellington would not want me to disobey orders. I must keep the gate shut. No one is to pass through but with my master's express permission."

Greatly pleased, the sturdy warrior lifted his own hat, and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world;" and, handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away. WATCHWORD.

Dare forsake what you deem wrong,
Dare to do what you deem right;
Dare your conscience to obey;
Nor dare alone, but *do with might.*

ANON.

Whenever a noble deed is done,
'Tis the pulse of a hero's heart is stirred;
Wherever the right has a triumph won,
There are the heroes' voices heard.

EDNA DEAN PROCTOR.

Obedience is better than sacrifice.

Fear nothing but a wrong act.

[NOBILITY.]

22. The Noble Sailor Boy.*

A little boy twelve years of age, poor and ragged, came into the car between Boston and Fall River. There was a slight shrinking from him manifested by some of the well-dressed passengers. He took his seat quietly near me, and a sea captain, who entered at the same time, told me his touching story.

He said that the boy was a poor orphan, and three days before had been wrecked near Montauk Point; the schooner, upon which he was, being struck by a white squall and instantly sunk. While the lad was floating upon some wood, a vessel near, which had seen the accident, sent forth its boat to save from a watery grave any who might be rescued. They spied the little boy floating amid the waste of waters, and approached him; but he, with generosity, alas! too rare, cried out, "Never mind me! Save the captain; he has a wife and six children." Poor fellow! He knew that the captain had those who loved him and would need his support.

The captain, in telling the story, was much affected, and said, with a generosity characteristic of the mariner, "The boy has only the clothes you see, sir. I care not much for myself, though I too lost all; but the poor lad will have a hard time of it."

The passengers in the car, on learning the circumstances, promptly made up a purse of several dollars for the boy's benefit.

Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.

TENNYSON.

How far that little candle throws its beams!
So shines a good deed in a naughty world.

SHAKESPEARE.

A thing of beauty is a joy forever.

A noble deed never dies.

[RESPECT AND REVERENCE.]

23. Spartan Respect for the Aged.

There was a great play at the principal theater in Athens one night. The seats set apart for strangers were filled with Spartan

boys; and other seats, not far distant, were filled with Athenian youth. The theater was crowded, when an old man, infirm, and leaning on a staff, entèred. There was no seat for him. The Athenian youth called to the old man to come to them, and with great difficulty he picked his way to their benches; but not a boy rose and offered him a seat. Seeing this, the Spartan boys beckoned to the old man to come to them, and, as he approached their benches, every Spartan boy rose, and, with uncovered head, stood until the old man was seated, and then all quietly resumed their seats. Seeing this, the Athenians broke out in loud applause. The old man rose, and, in a voice that filled the theater, said, "The Athenians know what is right: the Spartans do it."

"One of the lessons oftenest and most strongly inculcated upon the Lacedæmonian youth, was to entertain great reverence and respect for old men, and to give them proof of it on all occasions, by saluting them; by making way for them, and giving them place in the streets; by rising up to show them honor in all companies and public assemblies; but, above all, by receiving their advice, and even their reproofs, with docility and submission. If a Lacedæmonian behaved otherwise, it was looked upon as a reproach to himself and a dishonor to his country." — ROLLINS.

Me let the tender office long engage
To rock the cradle of reposing age;
With lenient arts extend a mother's breath,
Make languor smile, and smooth the bed of death;
Explore the thought, explain the asking eye,
And keep awhile one parent from the sky.

POPE.

Thou shalt rise up before the hoary head.

[FORGIVENESS.]

24. THE FORGIVING INDIAN.*

Many years since, when white people were making settlements near the tribes of Indians, an English gentleman was standing one evening at his door, when an Indian called and asked for food. The man replied that he had none to give him. The Indian then

asked for a little corn, and received the same answer. He then asked for a cup of water, when the man said sternly, "Begone, you Indian dog! you can have nothing here." The Indian looked steadfastly at the Englishman for a moment, and then turned and went away.

Some time after, this gentleman, being very fond of hunting, followed his game until he was lost in the woods. After wandering around for a while, he saw an Indian hut and went in to inquire his way home. The Indian told him he was a long distance from his cabin, and very kindly urged him to stay all night. He prepared some supper for the hunter, and gave him his own bed of deerskin to lie on for the night. In the morning the Indian, in company with another Indian, insisted upon going with the Englishman to show him the way home. Taking their guns, the two Indians went before, and the man followed. After traveling several miles, the Indian told him he was near a white settlement, and then stepped before the man's face and said, "Do you know me?" The man answered with much confusion, "I have seen you." — "Yes" replied the Indian, "you have seen me *at your own door;* and when an Indian calls on you again, hungry and thirsty, do not say, 'Begone, you Indian dog!'"

Oh, many a shaft at random sent
Finds mark the archer little meant!
And many a word at random spoken,
May soothe, or wound, a heart that's broken.

SCOTT.

Man's inhumanity to man
Makes countless thousands mourn.

BURNS.

It always pays to be a gentleman,
Quick to forgive, slow to anger.

[HONOR AND TRUTH.]

25. "LITTLE SCOTCH GRANITE."

Bert and John Lee were delighted when their little Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell some curious things about his home in Scot-

land and his voyage across the ocean. He was as far advanced in his studies as they were, and, the first day he went to school, they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

Before the close of school, the teacher called the roll, and the boys began to answer "Ten." When Willie understood that he was to say "ten" if he had not whispered during the day, he replied, "I have whispered." — "More than once?" asked the teacher. "Yes, sir," answered Willie. "As many as ten times?" — "Yes, sir." — "Then I shall mark you zero," said the teacher sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said John after school. "Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book, then I asked a boy for a slate pencil, another for a knife, and I did several such things. I supposed it was allowed." — "Oh, we all do it," said Bert, reddening. "There isn't any sense in the old rule, and nobody can keep it; nobody does." — "I will, or else I will say I haven't," said Willie. "Do you suppose I will tell ten lies in one heap?" — "Oh, we don't call them lies," muttered John. "There wouldn't be a credit among us at night if we were so strict." — "What of that, if you tell the truth?" said Willie bravely.

In a short time the boys all saw how it was with Willie. He studied hard, played with all his might in playtime, but, according to his reports, he lost more credits than any of the rest. After some weeks, the boys answered "Nine" and "Eight" oftener than they used to; and yet the schoolroom seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but somehow it made the boys ashamed of themselves, to see that this sturdy, blue-eyed Scotch boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nick-name him "Scotch Granite," he was so firm about a promise.

At the end of the term, Willie's name was very low down on he credit list. When it was read, he had hard work not to cry; for he was very sensitive, and had tried hard to be perfect. But the very last thing that closing day was a speech by the teacher, who told of

once seeing a man muffled up in a cloak. He was passing him without a look, when he was told that the man was Gen. ——, the great hero. "The signs of his rank were hidden, but the hero was there," said the teacher. "And now, boys, you will see what I mean, when I give a present to the most faithful boy in school, the one who really stands highest in deportment. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the boy whose name was so low on the credit list had made truth noble in their eyes.

BRITISH EVANGELIST.

This above all, — to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

SHAKESPEARE.

Honor and shame from no condition rise;
Act well your part; there all the honor lies.

POPE.

And he that does one fault at first,
And lies to hide it, makes it two.

ALICE CARY.

Denying a fault doubles it.

[SELF-CONTROL.]

26. THE ECHO.

Little Peter had never heard of the Echo which lives among the woods and rocks, and repeats the very words we speak. One day while walking in a field near a wood, he saw a squirrel running among the bushes. "Ho! Stop there!" he cried. Something in the woods answered him back, "Ho! Stop there!" Astonished, Peter shouted out, "Who are you?" The word came back, "Who are you?" — "You are a fool," he answered. "You are a fool," was echoed back loud and clear from the wood. Peter grew angry, for he thought some saucy boy was hidden behind the trees. Then he poured out all the hard ugly names he could think of, but the Echo sent them all back to him in mocking tones.

"He shall learn not to call me names," he said to himself, as he picked up a stick and ran toward the wood. Peter wandered in the wood a long time, but found no one. Tired and vexed, he went

home and complained to his mother that a naughty boy, who had been calling him names, was hiding in the wood.

"You have been angry with your own self," said his mother. "It was only your own voice that made the sound, and you heard only the echo of your own words. If you had spoken kind words, kind words would have come back to you from the wood."

How happy is he born or taught,
Whose passions not his master are;
Lord of himself, though not of lands,
And having nothing, yet hath all.

SIR HENRY WOTTON.

He that is slow to anger is better than the mighty.

Think twice before you speak.

[REPUTATION.]

27. VALUE OF A GOOD NAME.

Just as the Civil War commenced, soldiers were enlisting, and going away from almost every home in the land. A young man had volunteered, and was expecting daily to be ordered to the seat of war. One day his mother gave him an unpaid bill with the money, and asked him to pay it. When he returned home at night, she said, "Did you pay that bill, George?" — "Yes," he answered, "I paid it." In a few days the bill was sent in a second time. "I thought," said she to her son, "that you paid this." — "I really do not remember, mother; you know, I've so many things on my mind." — "But you said you paid it." — "Well," he answered, "if I said I paid it, I did."

He went away to his company, and his mother went herself to the store. "I am quite sure," she said to the merchant, "that my son paid this bill some days ago. He has been very busy since, and has quite forgotten about it, but he told me that he had paid it the day I gave him the money; and he says, if he said then that he had paid it, he is quite sure that he did." — "Well," said the merchant, "I forgot about it; but, if your son ever said he paid it, he did. I have known George all his life, and his word is as good with me as a receipt."

DEWEY'S ETHICS.

Reputation is what men and women think of us; character is what God and angels know of us.

He who saves another's character is a greater benefactor than he who saves his life. — HORACE MANN.

A good name is rather to be chosen than great riches.

[BAD LANGUAGE.]

28. PROFANITY GENTLY REPROVED.

It is related that the excellent John Wesley, having to travel some distance in a stagecoach, was thereby brought into the company of an intelligent and gentlemanly officer of the British Army. The officer was very social with his traveling companions; but the enjoyment, which his society would otherwise have afforded to those with him, was sadly lessened by the profane expressions he used.

While stopping at a station, Mr. Wesley called the officer to one side, and, after expressing the satisfaction he had enjoyed in his company, told him he felt encouraged to ask of him a very great favor. "I shall take great pleasure in obliging you," replied the officer, "as I am certain you would not make an unreasonable request." — "Then," said Mr. Wesley, "as we are to travel together for some days, I beg that if I should so far forget myself as to use any profane language, you will kindly reprove me." The officer immediately perceived how faithfully and how delicately his own conduct stood reproved, and, smiling, said, "No one but Mr. Wesley could administer reproof in such manner."

If you want an honored name,
If you want a spotless fame,
Let your words be kind and pure,
And your tower shall endure.

Profanity never did any man the least good. No one is richer, happier, or wiser for it. It recommends no one to society; it is disgusting to refined people, and abominable to the good. — ANON.

Thou shalt not take the name of the Lord thy God in vain.

[EVIL SPEAKING.]

29. THE SLANDERER.

A lady visited St. Philip Neri on one occasion, accusing herself of being a slanderer.

"Do you frequently fall into this fault?" he inquired.

"Yes, very often," replied the penitent.

"My dear child," said Philip, "your fault is great, but the mercy of God is greater. I now bid you do as follows: Go to the nearest market and purchase a chicken just killed and covered with feathers; then walk to a certain distance, plucking the bird as you go. Your walk finished, you return to me."

The woman did as directed, and returned, anxious to know the meaning of so singular an injunction.

"You have been very faithful to the first part of my orders," said Philip; "now do the second part, and you will be cured. Retrace your steps, pass through all the places you have traversed, and gather up one by one all the feathers you have scattered."

"But," said the woman, "I cast the feathers carelessly away, and the wind carried them in all directions."

"Well, my child," replied Philip, "so it is with your words of slander. Like the feathers which the wind has scattered, they have been wafted in many directions: call them back now if you can. Go, and sin no more."

Good name, in man or woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

SHAKESPEARE.

Thou shalt not bear false witness against thy neighbor.

[CIVIL DUTIES.]

30. AN OATH.

The virtue of the ancient Athenians is very remarkable, as was exhibited in the case of Euripides. This great poet, though famous

for the morality of his plays, had introduced a person, who, being reminded of an oath he had taken, replied, "I swore with my mouth, but not with my heart." The impiety of this sentiment set the audience in an uproar; made Socrates (though an intimate friend of the poet) leave the theater with indignation; and gave so great offense, that Euripides was publicly accused and brought upon his trial, as one who had suggested an evasion of what was held to be the most holy and indissoluble bond of human society. So jealous were these virtuous heathen of the slightest hint that might open the way to the violation of an oath.

Every instance of violated conscience, like every broken string in a harp, will limit the compass of its music, and mar its harmonies forever. — HORACE MANN.

He is a freeman whom the truth makes free,
And all are slaves beside.

COWPER.

A just man walketh in his integrity.

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31. PATRIOTISM.

Stories : —

Leonidas, Arnold Winkelried,
Paul Revere, Nathan Hale,
Liberty Bell, etc.

Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my native land"!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go, mark him well,
For him no minstrel raptures swell.

SCOTT.

Flag of the free heart's hope and home,
By angel hands to valor given,
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.

DRAKE.

Such is the patriot's boast where'er we roam;
His first, best country ever is at home.

GOLDSMITH.

The warrior took that banner proud,
And it was his martial cloak and shroud.

LONGFELLOW.

One flag, one land, one heart, one hand,
One nation evermore.

HOLMES.

For our country 'tis a bliss to die.

Miscellaneous Stories.[1]

1. Clean Hands.

A dervise of great sanctity one morning had the misfortune, as he took up a crystal cup which was consecrated to the Prophet, to let it fall on the ground, breaking it into pieces. His son coming in some time after, he stretched out his hand to bless him, as his manner was every morning; but the youth, going out, stumbled over the threshold and broke his arm. As the old man wondered at these events, a caravan passed by on its way to Mecca. The dervise approached it to beg a blessing; but, as he stroked one of the holy camels, he received a kick from the beast which sorely bruised him. His sorrow and amazement increased on him, until he recollected, that, through hurry and inadvertency, he had that morning come abroad without washing his hands. — Royal Series

2. Act the Truth.

A groom, whose business it was to take care of a certain horse, let the animal go loose in the field. After a while he wanted to catch him; but the horse chose to run about rather than be shut up in the stable; and so he pranced about the field, and kept out of the groom's way.

The groom now went to the barn and got the measure with which he was wont to bring the horse his oats. When the horse saw the measure, he thought the groom surely had some oats for him; and so he went up to him, and was caught and taken to the stable.

On another day the horse was in the field, and refused to be caught. So the groom again got the measure, and held it out, inviting the horse to come to it. But the animal shook his head, saying, "Nay, Master Groom; you told me a lie the other day, and I am not so silly as to be cheated a second time by you."

"But," said the groom, "I did not *tell* you a lie: I only held out

[1] For additional stories for moral instruction, teachers are referred to Stories for Moral Lessons, being prepared under author's supervision; Stories for Home and School, by Julia M. Dewey (Educational Publishing Company); Cowdrey's Moral Lessons (Cowperthwait & Co.).

the measure, and you thought it was full of oats. I did not tell you there were oats in it."

"Your excuse is worse than the cheat itself," said the horse. "You held out the measure, and thereby did as much as to say, 'I have some oats for you.' Actions speak louder than words."

3. Unselfish Frances.*

At a time of great scarcity in Germany, a certain rich man invited twenty poor children to his house, and said to them, "In this basket there is a loaf of bread for each of you; take it, and come again every day at this hour till God sends us better times."

The children seized upon the basket, wrangled and fought for the bread, as each wished to get the best and largest loaf; and at last they went away without even thanking him.

Frances alone, a poor but neatly dressed child, stood modestly at a distance, took the smallest loaf which was left in the basket, thanked the gentleman, and went home in a quiet and orderly manner.

On the following day the children were just as ill-behaved; and poor Frances this time received a loaf which was scarcely half the size of the rest; but when she came home, and her mother began to cut the bread, there fell out of it a number of bright new silver pieces.

Her mother was perplexed and said, "Take back the money this instant; for it has no doubt got into the bread through some mistake."

Frances carried it back. But the benevolent man said, "No, no! it was no mistake. I had the money baked in the smallest loaf in order to reward you, my dear child. Remember that the person who is contented with the smallest loaf, rather than quarrel for the larger one, will find blessings still more valuable than money baked in bread."

4. Doing an Angel's Work.

A poor tired woman with three little children entered a handsome palace car. A look of relief crept into her face as she seated her-

self in one of the luxurious chairs; but it quickly vanished when the porter came and rudely asked her to leave.

As the frightened group hurried into the next car, a little boy said to a richly dressed lady beside him, "Auntie, I am going to take this fruit and these sandwiches to that poor woman." — "You may need them yourself, my dear," said the lady. "No, I'll not need them," said the boy. "You know I ate a hearty breakfast, and I shall not need a lunch. They all look so hungry." The lady smiled as the boy picked up the lunch basket and went into the next car.

The woman and her children were, indeed, very hungry, having had no breakfast; and the boy's lunch was received with a hearty "God bless you!" As the boy was leaving the car with his empty basket, the oldest child said to her mother, "Mamma, is that good boy an angel?" — "Oh, no!" answered the mother, "but he is doing an angel's work."

5. Where Tom found his Manners.

One morning Tom was playing with his dog on the beautiful and well-kept lawn that surrounded his home. His father was wealthy, and Tom had every comfort in life; but he was very proud and selfish, and felt superior to all others on account of his good clothes and fine playthings. He was near the front gate when a ragged, barefooted boy came along, carrying a bucket of blackberries. He politely asked Tom for a drink of water, but Tom very rudely refused, and called him a beggar. He threatened to set his dog on him if he did not go away at once.

When the boy had gone, Tom thought that he would go for blackberries, and so he went into the house and got a basket. To get to the blackberry patch he had to jump a ditch. In doing so, he fell in, and sank to his knees in the mud.

He called for help, and directly the boy whom he had insulted came along. Tom asked pardon for his rudeness, and offered him money if he would help him out. The boy refused the money, but kindly helped him out. Tom felt ashamed, and had to confess that fine clothes do not make fine children. He took the boy home and gave him a ride on his pony. After this, Tom was more polite and kind, and often said that he found his manners in the ditch.

6. Good for Evil.

In one of the Eastern States there were two farmers who lived near neighbors, and whose farms were side by side. One of these farmers was a good man of gentle disposition and kindness of heart. The character of the other was the reverse of this. His temper was like tinder, taking fire at every spark that came in his way. He hated his kind neighbor, more perhaps on account of his goodness than anything else. He was always vexing and tormenting the good man, quarreling about trifles, as much as one can quarrel who has no one to quarrel with him.

One summer he had mowed down a good deal of grass, and had gone away from home, leaving it in the field to dry. While he was absent, there came up a storm of rain. The clouds were gathering, and the good man saw the exposed condition of his neighbor's hay, and it struck him that there was a fine chance to show a Christian's revenge by returning good for evil. So he took with him his hired man, and got his neighbor's hay safely into the barn.

When the quarrelsome man came home expecting to see his hay all soaked with rain, and found it had been taken care of by the man he had so much injured, it cut him to the very quick. From that hour, the evil spirit was cast out of him. No more abuse did he give the good man after that; but he became as obliging and kind to his pious neighbor as the latter had been to him.

7. How to be Thankful.

An old Scotchman was taking his grain to a mill in sacks thrown across the back of his horse. His horse stumbled, and the grain fell to the ground. What was to be done? The man was old, and not able to put the sacks on his horse's back without aid. He looked about him, but no house was in sight.

By and by he saw a horseman riding along the road toward him. "I will ask the rider to help me," thought the old man. But the horseman proved to be a nobleman who lived in a castle not far away. The farmer could hardly think of asking a favor of him.

When he rode up, he said, "Good-morning, John! You seem to be in trouble." — "Yes, sir," said the farmer. "As I was coming along, my horse stumbled, and the sacks fell off." — "Well,

we can soon fix that," was the reply. Without being asked, he dismounted and helped the farmer lift the sacks to the horse's back.

When they had finished the job, the farmer asked, "How shall I ever thank you, sir, for your kindness?" — "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were just now, help him, and that will be thanking me." MODERN READER.

8. SAVED BY KINDNESS.

A Southern lady of large fortune would never see a human being suffer without attempting relief. Riding in the country one day, she saw a young man drunk. His face was covered with flies, and the hot sun beat upon him. She stopped her carriage and looked on the prostrate form before her. The young man was well dressed, and evidently accustomed to good society. She dipped her handkerchief in a stream near by, wiped his face, covered it with her handkerchief, and drove back to town, and notified the police.

A week afterward a stranger called and wanted to speak with her. "I am ashamed to say," he said, "I am the young man you cared for the other day, and your name on the handkerchief, which you put over my face, enables me to thank you personally for your kindness. I have signed a pledge with my hand on my mother's Bible, that I will never taste another drop of intoxicating liquor."

That vow he never broke. Prominent in Church and State, he became one of the most eminent men of the nation.

9. A RUSSIAN FABLE.

A peasant was one day driving some geese to town, where he hoped to sell them. He had a long stick in his hand, and drove them pretty fast. But the geese did not like to be hurried, and, happening to meet a traveler, they poured out their complaints against the peasant who was driving them.

"Where can you find geese more unhappy than we? See how this peasant is hurrying on, this way and that, and driving us just as though we were only common geese. Ignorant fellow! He never thinks how he is bound to respect us, for we are the descendants of the very geese that saved Rome so many years ago."

"But for what do you expect to be famous yourselves?" asked the traveler.

"Because our ancèstors"—

"Yes, I know. I have read all about it. What I want to know is what good have you *yourselves* done?"

"Why, our ancestors saved Rome."

"Yes, yes; but what have *you* done?"

"We? Nothing."

"Of what good are you, then? Do leave your ancestors at peace! They were honored for their deeds; but you, my friends, are only fit for roasting."

10. Stoop as You go Through.

Benjamin Franklin, the son of a tallow-chandler, the printer's apprentice, the printer, the philosopher, and the patriot, wrote the following incident of his visit, when a young man, to the celebrated Cotton Mather, a clergyman of New England. The letter was written to Cotton Mather's son.

"The last time I saw your father was in the beginning of 1724, when I visited him after my first trip to Pennsylvania. He received me in the library, and, on my taking leave, showed me a shorter way out of the house, through a narrow passage, which was crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind, and I turning partly toward him, when he said hastily, 'Stoop, stoop!' I did not understand him till I felt my head hit against the beam. He was a man that never missed any occasion of giving instruction; and, upon this, he said, 'You are young, and have the world before you. Stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people by carrying their heads too high." Before honor is humility.

11. Spare Moments.

A boy, poorly dressed, came to the door of the principal of a celebrated school one morning, and asked to see him. The ser-

vant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr. ——," he said.

"You want a breakfast, more like."

"Can I see Mr. ——?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bade him follow. After talking a while, the principal put aside the volume he was studying, and took up some Greek books and began to examine the new-comer. Every question he asked, the boy answered readily.

"Upon my word," said the principal, "you do well. Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working lad, yet had almost fitted for college by simply improving his spare moments. A few years later, he became known the world over as a celebrated scholar and author. What account can you give of your spare moments?

12. Honesty the Best Policy.

A clergyman in England, with a large family and a small salary, once found a purse of gold, which he carried home, and, being distressed for the want of money, was almost persuaded to use some of it; but he refrained, alleging that "honesty is the best policy," and that it was his duty to try and find the owner. This he soon did; but the owner only gave him thanks as his reward, which exposed the good man to some reproaches from his family.

A few months afterward, however, the same gentleman sent for the clergyman to dinner, and presented to him a church with a salary of three hundred pounds a year, and fifty pounds for present use. He went home to his family with joy; and they agreed, with him, that in the end "honesty is the best policy."

13. Lend a Hand.

Washington one day came across a small band of soldiers working very hard at raising some military works, under the command of a pompous little officer, who was issuing his orders in a very peremptory style indeed. Washington seeing the arduous task of

the men, dismounted from his horse, lent a helping hand, perspiring freely, till the weight at which they were working was raised. Then turning to the officer, he inquired why he, too, had not helped, and received the indignant reply, "Don't you know I'm the corporal?" "Ah, well," said Washington, "next time your men are raising so heavy a weight, send for your commander-in-chief;" and he rode off, leaving the corporal dumfounded. — ROYAL SERIES.

14. COURAGE IN DANGER.

One day in the year 1814 a workman hurried into Stephenson's cottage with the startling information that the deepest main of the colliery was on fire. Stephenson immediately hastened to the pit-head, whither the women and children of the colliery were running, with terror depicted in every face. In a commanding voice, Stephenson ordered the engineman to lower him down the shaft. There was danger in it; there might be death before him, but he must go. He was soon at the bottom, and in the midst of the men, who were paralyzed at the danger. Leaping from the corve, he called out, "Are there six men among you who have the courage to follow me? If so, come, and we will put out the fire." The Killingworth pitmen readily followed him. Silence succeeded the frantic tumult of the previous minute, and the men set to work with a will. In every mine, bricks, mortar, and tools enough are at hand; and, by Stephenson's directions, the materials were forthwith carried to the required spot, where in a very short time a wall was raised at the entrance to the mine, he himself taking the most active part in the work. The atmospheric air was by this means excluded, the fire was extinguished, most of the people in the pit were saved from death, and the mine was preserved. — SMILES.

15. A MANLY APOLOGY.

The late Hon. William P. Fessenden once made a remark which was understood as an insult to Mr. Seward. When informed of it, and seeing such a meaning could be given to his words, he instantly went to Mr. Seward, and said, "Mr. Seward, I have insulted you: I am sorry for it. I did not mean it." This apology, so prompt, frank, and perfect, so delighted Mr. Seward, that, grasping

him by the hand, he exclaimed, "God bless you, Fessenden! I wish you would insult me again." Such an exhibition of real manliness as this may well be cited as worthy of the imitation of the youth of the land.

16. Fidelity in Duty.*

Calais is a pleasant seaport town of France, situated on the Strait of Dover. Nearly all travelers from England to France, and from France to England, pass through this beautiful town. Near the center of it is a lighthouse, one hundred and eighteen feet high, on which is placed a revolving light, which can be seen by vessels thirty miles at sea. At one time some gentlemen were visiting the tower upon which the light is placed, when the watchman who has charge of the burners commenced praising their brilliancy. One of the gentlemen then said to him, "What if one of the lights should chance to go out?" — "Never! Impossible!" replied the watchman with amazement at the bare thought of such neglect of duty. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to every part of the world. If to-night one of my burners were out, within six months would come a letter — perhaps from India, perhaps from the islands of the Pacific Ocean, perhaps from some place I never heard of—saying that such a night, at such an hour, the light of Calais burned dim; the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes on dark nights, in the stormy weather, I look out at sea, and I feel as if the eyes of the whole world were looking at my light! My light go out! *Calais burners grow dim!* No, never!"

17. Want of Fidelity.

A few years ago, the keeper of a life-saving station on the Atlantic coast found that his supply of powder had given out. The nearest village was two or three miles distant, and the weather was inclement. He concluded that it "was not worth while to go so far for such a trifle." That night a vessel was wrecked within sight of the station. A line could have been given to the crew if he had been able to use the mortar; but he had no powder. He saw the drowning men perish one by one in his sight, knowing that he alone was to blame. A few days afterwards he was justly dismissed from the service.

18. The Frog Prince[1] (Fairy Tale).

There was once a young princess who was so beautiful that even the Sun, which sees so many things, had never seen anything else so beautiful. A golden ball was her favorite plaything. One day as she sat by a well, under an old linden-tree, she tossed the ball into the air, and it fell into the well. She cried bitterly at her loss, and presently a frog put his ugly head out of the water, and offered to dive for the ball, but on condition that she would take him for her playmate, let him eat off her golden plate, and drink out of her golden cup, and sleep in her little snow-white bed. The little princess promised everything. But no sooner had the frog brought her the golden ball than she ran away, heedless of his cries.

The next day as the royal family sat at dinner, a knock was heard at the door. The princess opened the door and beheld the ugly frog claiming admittance. She screamed with fright and hastily shut the door in his face. But when the king, her father, had questioned her, he said, "What you have promised, you must keep;" and so she obeyed her father, though it was sorely against her inclination. So the frog was brought in and lifted to the table, and he ate off the little princess's golden plate, and drank out of her golden cup. When he had eaten enough, he said, "I am tired now; put me into your little snow-white bed." But the princess refused, and again the king said, "What you have promised, you must keep. He helped you in distress, and you must not despise him now." And so the ugly frog was put in the little snow-white bed. Soon after he suddenly changed into a beautiful prince; and the little princess was then glad not only to welcome him as her playmate, but later as her royal husband.

Bible Stories.[2]

Adam and Eve in Paradise (Temptation and Fall). — Gen. iii.
Cain and Abel (Jealousy). — Gen. iv. 3–16.
Abram and Lot (Magnanimity). — Gen. xiii.

[1] As given by Mr. Felix Adler, with some changes.

[2] No stories appeal so effectively to the moral nature of children as those found in the Bible; and these should be no more excluded from moral instruction than those found in other classic literature. The teacher will need to use good judgment in the selection of the parts of the story to be read in a given lesson. The story should be used for *moral* ends.

Hagar and Ishmael (God's Care). — Gen. xxi. 9–21.
Rebecca at the Well (Kindness). — Gen. xxiv. 15–32, 50–61.
Jacob's Deceit. — Gen. xxvii. 1–40.
Esau's Magnanimity. — Gen. xxxiii. 1–16.
Joseph sold into Egypt (Envy). — Gen. xxxvii.
Joseph in Egypt. — Gen. xxxix. 1–6; xli. 38–50.
Joseph made known to his Brethren. — Gen. xlv. 1–20.
Childhood of Moses. — Exod. i. 22; ii. 1–10.
The Story of the Spies. — Num. xiii. 1–3, 17–33.
Naomi and Ruth. — Ruth i. 1–18.
David and Goliath. — 1 Sam. xvii. 32–58.
David and Jonathan. — 1 Sam. xx.
Absalom's Rebellion. — 2 Sam. xv. 1–17.
Death of Absalom (Paternal Love). — 2 Sam. xviii. 5–32.
The Good Samaritan (True Charity). — Luke x. 25–37.
The Prodigal Son. — Luke xv. 11–32.
The Sower. — Matt. xiii. 3–9, 18–23.
The Talents. — Matt. xxv. 14–30.
The Forgiven Debtor. — Matt. xviii. 23–35.
The Two Sons (Obedience). — Matt. xxi. 28–32.
The Pharisee and the Publican. — Luke xviii. 9–14.
The Widow's Two Mites. — Luke xxi. 1–4.

Fairy and Other Classic Tales.

Cinderella (True Worth).
Red Riding Hood (Obedience to Parents).
The Twelve Brothers (Sisterly Devotion).
Snow-white and Red-Rose (Kindness).
The House in the Woods (Kindness to Animals).
The Queen Bee (Kindness Rewarded).
Faithful John (Kindness to Servants).
Snow-white (Love between Brothers and Sisters).
The Dog Sultan (Fidelity).
The Merchant of Seri [1] (Strength of Desire).

[1] This and the five following stories are selected from the Jātaka Tales. The author is indebted to Mr. Felix Adler (Moral Instruction of Children, D. Appleton & Co.) for these tales, and also for helpful discriminations respecting a number of the fairy tales and fables herein named and commended for use in schools.

Nanda or the Buried Gold (Insolence).
The Sandy Road (Perseverance).
The Banyan Deer (Self-sacrifice).
The Three Princes (Goodness Divine).
The Fowler and the Quails (Unity or Concord).

Fables.

The Lark and the Farmer (Self-reliance).
The Fox and the Wolf (Compassion).
The Rustic and the Snake (Ingratitude).
The Ant and the Grasshopper (Improvidence).
The Wind and the Sun (Gentleness).
The Stag and the Fawn (Cowardice).
The Peacock and the Crane (Vanity).
The Crow and the Cheese (Pride).
The Jackdaw and the Peacocks (Pretension).
The Ass in the Lion's Skin (Pretension).
The Camel and the Tent (Selfishness).
The Porcupine and the Snakes (Selfishness).
The Wolf in Sheep's Clothing (Hypocrisy).
The Kite and the Pigeons (Credulity).
The Bundle of Sticks (Concord).
The Hare and the Tortoise (Over Self-confidence).
The Goose that laid Golden Eggs (Avarice).
The Hawk and the Pigeons (Cruelty to Animals).
The Fowler and the Ringdove (Cruelty).
The Dog and his Shadow (Greediness).
The Peacock's Complaint (Discontent).
The Dog in the Manger (Selfish Malice).
The Fox without a Tail (Deceit).
Sour Grapes (Self-deceit).
The Blind and the Lame Man (Mutual Assistance).
The Peasant and his Son (Exaggeration).
The Camel and the Jackal (Hindu Fable).

Literary Gems.[1]

1. Children, make your mother happy,
Many griefs she has to bear;
And she wearies 'neath her burdens —
Can you not those burdens share?

Anon.

2. Little moments make an hour;
Little thoughts, a book;
Little seeds, a tree or flower;
Water drops, a brook;
Little deeds of faith and love
Make a home for you above.

Anon.

3. Little by little the world grows strong,
Fighting the battles of right and wrong;
Little by little the wrong gives way;
Little by little the right has sway;
Little by little all longing souls
Struggle up near the shining goals.

Anon.

4. Little builders, build away!
Little builders, build to-day!
Build a tower pure and bright,
Build it up in deeds of light.

Anon.

5. No matter what you try to do,
At home or at your school,
Always do your very best,
There is no better rule.

Anon.

[1] For other literary selections, see Irish's Treasured Thoughts (F. V. Irish, Columbus, O.), and Peaslee's Graded Selections (American Book Company).

6. Work while you work, play while you play;
This is the way to be cheerful and gay.
All that you do, do with your might;
Things done by halves are never done right.

MISS STODDART.

7. When you've work to do,
Do it with a will;
They who reach the top,
First must climb the hill.

Standing at the foot,
Gazing at the sky,
How can you get up,
If you never try?

ANON.

8. Try to be cheerful,
Never be fearful,
Or think that the sky will fall.
Let the sky tumble,
Fear not the rumble,
It never can hurt you at all.

ANON.

9. True things in great and small,
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would shine through.

ALICE CARY.

10. Ring in new school-books and new toys;
Ring out all things that ruin boys;
Ring out the smoker and the smoke;
Ring out old habit's ugly yoke.
Ring out the swearer from the street;
Ring out the fighter and the cheat;
Ring out the child that doesn't care;
Ring in good children everywhere.

ANON.

11. A little word in kindness spoken,
A motion or a tear,
Has often healed a heart that's broken,
And made a friend sincere.

COLESWORTHY.

12. Speak gently! it is better far
To rule by love than fear;
Speak gently! let no harsh words mar
The good we might do here.

G. W. LANGFORD.

13. Kind words are little sunbeams,
That sparkle as they fall;
And loving smiles are sunbeams,
A light of joy to all.

ANON.

14. Cross words are like ugly weeds;
Pleasant words are like fair flowers;
Let us sow sweet thoughts for seeds,
In these garden hearts of ours.

ANON.

15. One kindly deed may turn
The fountain of thy soul
To love's sweet day-star, that shall o'er thee burn
Long as its currents roll!

HOLMES.

16. Teach me to feel another's woe,
To hide the fault I see;
The mercy I to others show,
That mercy show to me.

POPE.

17. Speak gently to the erring;
Know they must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again.

ANON.

18. If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

ALICE CARY.

19. How sweet the charm of courtesy,
And gracious words how sweet!
No virtue of the soul can be
Without this grace complete.
Its fragrant breath befits the rose;
Such pleasure from politeness flows.

JOHN S. VANCLEVE.

20. Look for goodness, look for gladness;
You will meet them all the while.
If you bring a smiling visage
To the glass, you meet a smile.

ALICE CARY.

21. Beautiful eyes are those that show
Beautiful thoughts that burn below;
Beautiful lips are those whose words
Leap from the heart like song of birds;
Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment, the whole day through.

ANON.

22. He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

H. BONAR.

23. Work for the good that is nighest;
Dream not of greatness afar;
That glory is ever the highest
Which shines upon men as they are.

PUNSHON.

24. Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

ANON.

25. Trip lightly over trouble,
Trip lightly over wrong;
We only make it double
By dwelling on it long.

ANON.

26. There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings.
So sadly intruding,
And quietly brooding,
It hatches all sorts of terrible things.

ANON.

27. You hear that boy laughing? You think he's all fun,
But the angels laugh, too, at the good he has done;
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all.

HOLMES.

28. Truth forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

LOWELL.

29. Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error wounded writhes in pain,
And dies among his worshipers.

BRYANT.

30. So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "*Thou must*,"
The youth replies, "*I can*."

EMERSON.

31. I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To purer air and a broader view.

HOLLAND.

32. I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

TENNYSON.

33. Believe not each accusing tongue,
As most weak people do;
But still believe that story wrong
Which ought not to be true.

SHERIDAN.

34. Don't run in debt — never mind, never mind,
If the clothes are faded and torn:
Fix them up, make them do, it is better by far
Than to have the heart weary and worn.
Who'll love you more for the set of your hat,
Or your ruff, or the tie of your shoe,
The style of your vest, or your boots or cravat,
If they know you're in debt for the new?

ELIZA COOK.

35. Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere.

ANON.

36. I live for those who love me,
Whose hearts are kind and true,
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

G. L. BANKS.

37. The glory of the deed is not in its dreaming,
Not in its fancy, howsoever fair;
The glory of a deed is in its doing,
And each doing makes the deed more rare.

E. E. W.

38. For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

FABER.

39. The world wants men, — light-hearted, manly men:
Men who shall join its chorus and prolong
The psalm of labor and the song of love.

CHESTER.

40. To all the world I give my hand;
My heart I give my native land,
I seek her good, her glory;
I honor every nation's name,
Respect their fortune and their fame,
But love the land that bore me.

ANON.

41. Oh, she's a fresh and fair land,
Oh, she's a true and rare land!
Yes, she's a fair and rare land, —
This native land of mine.

ANON.

42. Great deeds cannot die;
They with the sun and moon renew their light
Forever, blessing those that look on them.

TENNYSON.

43. True dignity abides with him alone,
Who, in the patient hour of silent thought,
Can still respect and still revere himself.

WORDSWORTH.

44. The pure in heart, who fear to sin,
The good, kindly in word and deed,
These are the beings in the world
Whose nature should be called divine.

BUDDHA.

45. Be firm; one constant element of luck
Is genuine, solid, old Teutonic pluck.
See yon tall shaft; it felt the earthquake's thrill,
Clung to its base, and greets the sunrise still.

HOLMES.

46. Only be gentle-hearted;
Beauty rich and wisdom rare
From a gentle spirit parted
Earneth hate and causeth care.

EDWIN ARNOLD.

47. If happiness have not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blessed.

BURNS.

48. True happiness
Consists not in the multitude of friends,
But in their worth and choice.
BEN JONSON.

49. Of all bad things by which mankind are cursed,
Their own bad tempers surely are the worst.
CUMBERLAND.

50. Have more than thou showest,
Speak less than thou knowest.
SHAKESPEARE.

51. Count that day lost whose low-descending sun
Views from thy hand no worthy action done.
HOBART.

52. An idler is a watch that wants both hands,
As useless if it goes as if it stands.
COWPER.

53. It is well to be wise and great,
'Tis better to be good.
ANON.

54. Oh, what a tangled web we weave,
When first we practice to deceive!
SCOTT.

55. If all the year were playing holidays,
To sport would be as tedious as to work.
SHAKESPEARE.

56. Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.
SHAKESPEARE.

57. What's in a name? that which we call a rose,
By any other name would smell as sweet.
SHAKESPEARE.

58. He that complies against his will
Is of his own opinion still.
SAMUEL BUTLER.

59. Immodest words admit of no defense,
For want of decency is want of sense.
ROSCOMMON.

60. The flighty purpose never is o'ertook
Unless the deed go with it.
SHAKESPEARE.

61. God's ways seem dark, but, soon or late
They touch the shining hills of day.
WHITTIER.

62. When the shore is won at last,
Who will count the billows past?
JOHN LOCKE.

BRIEF SAYINGS.

1. All true work is sacred; for in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven. — CARLYLE.

2. Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever. — HORACE MANN.

3. There is nothing in the universe that I fear, except that I shall not know all my duty, or shall fail to do it. — MARY LYON.

4. Habit is a cable. We weave a thread for it each day, and it becomes so strong that we cannot break it. — HORACE MANN.

5. Of our very faults we make ourselves a ladder, if only we tread them under our feet. — ST. AUGUSTINE.

6. All things come round to him who will but wait. — LONGFELLOW.

7. The night is darkest before the morn. — CHARLES KINGSLEY.

8. Good actions ennoble us, and we are sons of our own deeds. — CERVANTES.

9. To err is human; to forgive divine. — POPE.

10. He that spits against the wind, spits in his own face. — FRANKLIN.

11. Without courage there cannot be truth, and without truth there can be no other virtue. — ANON.

12. Look up and not down, look forward and not back, look out and not in, and lend a hand. — E. E. HALE.

13. I would rather be beaten in the right than succeed in the wrong. — JAMES. A. GARFIELD.

14. I would rather be right than President. — HENRY CLAY.

15. It is a small thing to die, but a great thing to be depraved. — HORACE MANN.

16. Borrow neither time nor money of your neighbor: both are of equal value. — QUARLES.

17. A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form. It is the finest of the fine arts. — BACON.

18. Nothing is politically right that is morally wrong. — O'CONNOR.

19. The man without a purpose is like a ship without a rudder. — CARLYLE.

20. To live in hearts we leave behind us is not to die. — ANON.

21. A word fitly spoken is like apples of gold in pictures of silver. — PROVERBS.

22. Give money if thou canst; if not, give a kind and gentle word. — ANON.

23. They are never alone that are accompanied with noble thoughts. — SIR PHILIP SIDNEY.

24. Habit, if not resisted, soon becomes necessity. — ST. AUGUSTINE.

25. It is well to think well; it is divine to act well. — HORACE MANN.

26. I fear that man most who fears God least.

Maxims and Proverbs.

1. A light heart lives long.
2. Never accuse others to excuse yourself.
3. Honesty is the best policy.
4. Order is heaven's first law.
5. A place for everything, and everything in its place.
6. Well begun is half done.
7. He who does his best does well.
8. Good health is better than wealth.
9. Not failure, but low aim, is crime.
10. True worth is being, not seeming.
11. Being good is the mother of doing good.
12. Keep good company and you shall be of the number.
13. Fine manners are the mantle of fine minds.
14. Politeness is the outward garment of good will.
15. The right will come out right.
16. Be friendly, and you will never want friends.
17. Reverence the truth, love, and God.
18. The tongue of the just is as choice silver.
19. Kind words are the music of the world.
20. Bad manners are a species of bad morals.
21. What a man soweth, that shall he also reap.
22. It is better to suffer wrong than to do wrong.
23. Blessed are the pure in heart.
24. A person good at making excuses is seldom good for anything else.
25. The child is father to the man.
26. Live always in the presence of a true man.
27. The wrong will end in loss.
28. Charity thinketh no evil.
29. Strike while the iron is hot.
30. A penny saved is a penny earned.
31. A penny saved is twopence clear.
32. They that touch filth will be defiled.
33. Write injuries in dust; kindness in marble.
34. One to-day is worth two to-morrows.

35. Diligence is the mother of good luck.
36. Necessity is the mother of invention.
37. A good name is better than a good face.
38. Haste makes waste.
39. Birds of a feather flock together.
40. A rolling stone gathers no moss.
41. A stitch in time saves nine.
42. Straws show which way the wind blows.
43. Before honor is humility.
44. Familiarity breeds contempt.
45. A bird in the hand is worth two in the bush.
46. Patience is the key of content.
47. Be not wise in your own conceit.
48. Habit is ten times nature.
49. Pride goeth before destruction.
50. A hale cobbler is better than a sick king.
51. Deeds are greater than words.
52. Heaven helps those who help themselves.
53. A still tongue makes a wise head.
54. Little things please little minds.
55. Worth makes the man, and want of it the fellow.
56. Experience is a dear school.
57. Speak not rather than speak ill.
58. Think twice before you speak.
59. A falsehood is like pebbles in the mouth.
60. Cheerful looks made every dish a feast.
61. The best law is the golden rule.

RELIGION IN THE SCHOOL.

We have reserved for separate consideration the relation of religion to moral training, and, as a consequence, its necessary place and function in the school.

It has been shown that the right training of the will — the essential element in moral training — involves the use of the highest motives that can be made effective. The higher the motives employed, the more valuable the resulting will training. The religious motives are not only the highest, but they transcend all others in their influence on the will. It is the high sense of obligation, which they inspire, that most effectively frees the will from bondage to selfish impulses and desires, and makes its purposes imperative and abiding in conduct.

Relation to Will Training.

Moreover, the religious motives are the correlates of all high ethical motives. The desire for approbation has for its religious correlate the desire for God's approval; the desire for activity and power, the desire for an endless life; the desire for knowledge, the desire to know God and his will; the desire for self-control, the desire for spiritual power; the desire for future good, the desire for a blessed immortality; the sense of obligation, the sense of duty to God, etc. These religious correlates quicken and energize the ethical feelings to which they are related; and it may be added, that, *for the great majority of men, religious feelings and sanctions are necessary to give desired efficiency to ethical motives.* Indeed, we know of no thoughtful writer who denies this vital

Religious Correlates.

relation of religious sanctions to ethical motives and conduct. "But think," said Benjamin Franklin, in a letter to Thomas Paine, "how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point for its security."

These facts show why it is that religion has been the strongest influence in human conduct, and the mightiest of historic forces. The religious motives are fibered in modern civilization, and they constitute the most authoritative element of the moral law.

Relation to the Moral Law.

There has never been a moral code that has secured the free obedience of men, that has not derived its highest authority from religion; and this is true in pagan as well as in Christian lands. Even the decay of faith in Greek mythology was attended by a decline in Greek morals, such as they were. History fully warrants the statement that every attempt to ground moral obligation solely on human authority has resulted in the weakening of the conscience, the enfeebling of the will, and the lowering of the moral life of the people. It may be true that a basis of right and wrong can be found in man's moral nature; but the obvious fact of human experience is, that their appeal to the will is weak when unsupported by religious sanctions and influence. In the murky atmosphere of carnal and selfish appetites and desires, moral distinctions become obscure and confused. Virtue comes to be regarded as mere self-restraint, temperance as the prudent control of appetite, and honesty as merely

the best policy. The failure of human-born motives as a barrier to vice is sad history.

We must not shut our eyes to the fact that an essential condition of free and willing obedience to law is a reverence for its authority, and this involves a reverence for its source. Back of the authority of the family, the school, and the state, back even of the conscience, is the Supreme Being, the final source of obligation. Human law has its surest ascendency over the heart and the will when it speaks, not simply as the voice of human nature, but by the supreme authority of the Moral Ruler of the world.

Reverence for Law.

Moreover, the practical question in this country is not what religious motives sustain moral obligation in pagan or non-Christian, but in *Christian* lands. In a Christian civilization the religion of the Bible enforces the moral law, and the appeal must be to its sanction and motives, for these alone can give the law requisite authority in conduct. These vitalizing religious sanctions and motives flow from a belief in a personal God, not only as Creator, but as the Moral Ruler of the world; in man's dependence on and accountability to God, and his obligation to love and serve Him; and especially from a belief in a future life, — in immortality. These primary religious beliefs are the sources of those sanctions and motives that so strongly support and enforce moral obligation; and we cannot suppress the fear that any system of moral training that shuts out of the American school all recognition of the Supreme Being and man's immortality will not bear the test of character and life.

Religious Sanctions.

A knowledge of man's accountability to God is made

the essential condition of the civil oath. How obviously is such a quickener of the conscience needed in moral training! Take, as an illustration, the moral support that is afforded by a consciousness of God's omniscience. What a help and inspiration to a wayward pupil is the consciousness that the eye of a just and loving teacher rests upon him! What courage and heroism in battle have been inspired by the eye of the general in command! What an incentive to right conduct, and what a restraint to wrongdoing, is the eye of the wise and good! Evil hides from human sight. Men love darkness rather than light, not only because, but when, their deeds are evil.

God's Omniscience.

These are but weak illustrations of the inspiring and restraining influence on human conduct that flows from a consciousness that there is in this universe an All-seeing Eye that is never closed; that He who has said, "Thou shalt not," sees. There is no such vanquisher of temptation as the clear consciousness, "Thou, God, seest me!" The shutting-out of all consciousness of that Omniscient Eye from moral training in school would be like the shutting-out of the light of the sun.

All-seeing Eye.

Religious Sanctions and Motives in School.

But to what extent can these primary religious sanctions and motives be used in the public school? The general answer is, "*So far as may be necessary to make moral training efficient*, AND FOR THIS PURPOSE."

This important question is simplified by a recognition of the fact that religion is not the end of the school, but only a means to an end, that end *effective moral training*. The function of the school is to prepare

its pupils to live completely in the present life; and this involves right conduct in all personal, social, and civil relations, and this involves moral character. Character is the end of school training; religion, only a means to this end.

Religion not the End of the School.

This distinction between religion as an end and as a means is very clearly set forth by Dr. J. H. Seelye in these words: —

"Religion is not, in any proper sense, an end to the State. The State, though having its ground in the spiritual or religious element in human nature, has no aim beyond this present life. Its relations are altogether to mankind as an organized community; and its peculiar and entire province is to guide the working of the community according to the highest civilization and freedom. This is its true and highest end; and, while it may use everything else subordinately to this, it may use this for nothing. Religion may be employed by the State to secure the ends of civilization and freedom, but the latter may never be yielded to subserve any religious advancement. With the individual, religion is primary as an end; with the State, it is only secondary, and a means." — *Bibliotheca Sacra*, vol. xiii. No. 52.

This distinction is not only important, but fundamental; and it is surprising that it has not been more generally recognized. If religion be not the end of the public school, it follows that the teaching of religion for religious ends is not its function. The school may use religious sanction to enforce and strengthen moral obligation, just as the state uses it in administering the civil oath; but neither the state nor the school is an agency for the advancement of religion, or for the enforcement of its precepts as such, though each may use religious knowledge and precepts for its own ends. In other words, while religion is not the end of the school, it may use those

Religious Teaching not its Function.

religious means *which may be necessary to secure effective moral training*, — the highest end and central duty of the school.

To avoid this conclusion, those who take the extreme view that all religion must be excluded from the public school, consistently deny that moral training is its end or function; but no objection can be urged against moral training in school *that does not hold against the school itself*.

The assumption that religion is the end of the school involves the making of religion its chief concern and function, — the Franckean claim of the seventeenth century; for the duty to teach religion as an end involves the teaching of all religious truth essential to the welfare of the child's soul. No one who has any true conception of the importance of religion to the individual, can be satisfied with anything less.

Religion as an End.

Moreover, if religion be the end of the school, the test of its efficiency is the pupils' knowledge of the catechism and the Bible, their fidelity and zeal in religious duty, the number of conversions from term to term, etc. It is obvious that such a test as this would condemn our best private schools, even those under the immediate direction and supervision of the church. It is true that in church schools there are lessons in the catechism and other instruction to prepare children for confirmation, and also religious services and exercises; and in other private schools there are such religious exercises as the reading of the Bible, prayer, and singing, and in addition, especially in higher schools, weekly lessons in the Scriptures; but how far all this falls short if religion be the end of the school!

Test involved.

But whatever may be true of schools under private management, the public school cannot make religion its end, or religious instruction and worship its necessary function. It must leave to the family and the church the obligation to provide that religious instruction that looks to the salvation of the soul. There is even among the managers and patrons of private schools an increasing recognition of the fact that the family, the church, the Sunday-school, and other voluntary agencies, must be depended upon to give our youth a saving knowledge of religion. Even the church school, for general education, no longer makes religion its chief end.

The Public School.

Religious Means needed in Moral Training.

We are now brought face to face with the practical question, "*What religious means are needed to make moral training in school efficient, and how may they be used?*"

It has already been shown (p. 295) that the ethical motives need to be quickened and supported by religious influence; and this fact suggests that there must be in the school an efficient use of those religious sanctions and motives which quicken the conscience, strengthen moral obligation, and influence the will. It has also been shown that these needed religious sanctions and motives have their origin in certain primary religious beliefs (p. 297); and so the question is narrowed *to the best method of using these religious means to secure effective moral training*, and this can only be fully determined by actual experience.

Religious Influence.

The American public school assumes that the family and the church have given some attention to the

religious instruction of children, and that its pupils are not ignorant of the existence of God, of man's accountability to Him, and other primary religious beliefs. It provides no formal instruction in religious knowledge, but uses religion for moral ends, just as is done by the state. When, for example, a witness appears in court to give testimony, he is not formally instructed in religious beliefs or doctrines; but his conscience is quickened, and its authority reenforced by an oath that appeals to the Omniscient Searcher of hearts and the Supreme Judge. A similar but less formal use of the common sanctions of religion is made by the school to quicken the moral sense of its pupils; and the opportunities for such an enforcement of moral obligation are numerous. No conscientious teacher is shut up to an assigned time, or place, or manner.

School Assumption.

Moreover, these common religious truths appear in the selections for reading, in the lessons in literature and history, in the music sung, etc., and often in most attractive and impressive forms; and the attempt to exclude them from the school involves a serious mutilation of both literature and music. The writer once knew a principal who attempted to exclude religion from his school by marking for omission all selections or parts of selections in the reader that contained religious ideas and sentiments. The book was not only despoiled of its literary treasures, but violence was done to the religious nature of the pupils. But he stayed his hand when he came to the music book; for the exclusion of religion from it necessitated the striking-out of not only the best classical music, but also our best national songs!

Presence of Religious Truths.

Just as modern civilization goes wherever modern commerce goes, so religion goes wherever Christian literature goes. It pervades the American school, thrives in its atmosphere, and is easily made a vital element in its spirit and life. The one essential condition to this end is a teacher whose mind and heart quickly respond to religious truth and motives. It is, indeed, difficult to see how a religious man or woman can teach reading, or literature, or natural science, or music, without reverent recognitions of God, and man's accountability to Him. These and other common religious beliefs meet teacher and pupil on every hand, and a failure to recognize them involves the intentional closing of the eyes in their presence. On the contrary, it is easy to see how happily the eye of the pupil may be lifted to God, the giver of all good, and his heart made receptive to down-flowing religious influence. The practical difficulty is not in properly using religion in the school, but in excluding it from the school.

Christian Literature.

It has been shown (p. 279) that Bible stories, proverbs, etc., may be happily used in moral instruction. The Bible abounds in material of the highest ethical value. It presents not only man's duty to man in an incomparable manner, but supports the same by effective religious motives. This fact gives the Bible its unquestioned preëminence as a means of moral training, and there can be no reasonable objection to its use in school for moral ends. The teacher is urged to cull literature for the best examples and the best rules of human conduct; and why should he not also go to the Bible for such material? We share, on this point, the perplexity of Mr. Huxley, of

Bible in Moral Training.

England, as expressed by him in an address to the London School Board in these timely words: —

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible."

It ought to be unnecessary to add that the use of the Bible in school for moral ends does not necessarily involve its reading as a part of stated devotional exercises. Its incomparable narratives, parables, and precepts may not only be efficiently used in moral instruction, both incidental and regular, as previously shown, but, in other ways, its vitalizing influence may be brought to bear on the conscience and heart of pupils. The presence of the Bible in the school is a wider question than its formal reading as an act of worship.

We are thus brought to a consideration of the purpose and moral value of devotional exercises in school, and we touch here the special issue which is erroneously supposed by many to determine the question of religion or no religion in the school. Devotional exercises, so called, have long had a place in American schools, and they are still permitted, in some form, in the great majority of these schools. They usually include the reading of a Scripture selection, prayer (often the recital of the Lord's Prayer), and the singing of a sacred song. They frequently include only Bible reading and singing, sometimes only Bible reading or singing. These exercises usually occur at the opening of school in the morning.

Devotional Exercises.

These simple religious exercises have been widely regarded and treated as *religious instruction* and *formal*

worship, and, on these grounds, they have been objected to by some as foreign to the school, and by others as not properly conducted by laymen. The principal objection has been urged against the Scripture reading and the prayer. There is small ground for the claim that these simple exercises are in any just sense technical religious instruction, and much less for the assertion that they are sectarian instruction.[1] **Objections.**

The practical end of these exercises is not religious instruction, but the awakening and deepening of religious feeling; and, when they fail to secure this end, they fail to realize their true purpose. The effectiveness of religious sanctions in moral training depends much on the presence of religious feeling, this being specially true in childhood; and, for this reason, it becomes desirable in school to quicken and deepen religious emotion. Experience shows that the most impressive forms of presenting religious truth to the mind and heart of the young include the reverent reading of the Bible, prayer (oral or silent), and sacred song; and so these exercises (one or more) have found their place in the school. **Practical End.**

They are at their best impressive appeals to the religious nature of pupils, and whether or not they accomplish their purpose depends much on the spirit and manner in which they are conducted. The reading of the Bible in an indifferent and perfunctory manner neither increases the pupils' reverence for it **Spirit and Manner.**

[1] This claim is usually based on the assumption that Protestantism is a *sect*. Protestantism is composed of many sects, and also of many persons who belong to no religious organization. The Bible is not a sectarian book in the sense that it is the Bible of a particular organization or denomination. The version used in school is not important.

nor touches their emotional nature. In too many schools the Bible is read in an irreverent manner, many of the pupils, it may be, meanwhile preparing lessons, or doing worse; and the most beautiful hymns of praise are so sung (?) as to rob them of all religious influence. Even the Lord's Prayer is sometimes recited noisily, and too often irreverently. The real end of the so-called devotional exercise is thus subverted; and we have no hesitation in saying that it would be much better to omit the exercise altogether than to conduct it in an improper manner. It must ever be kept in mind that what the school needs for its ends, is not religious ceremony as such, but *religious influence as a means to moral training*.[1]

True Value.

It is feared that the great stress laid on the opening of the school with devotional exercises has somewhat obscured the necessity of moral instruction, and, as a consequence, has resulted in its neglect. These exercises can never take the place

[1] There is little difficulty in making these opening exercises interesting to pupils. To this end, they should be brief, and pervaded by the teacher's interest and a reverent spirit. The Scripture selection should be a brief passage, a psalm, a parable, a few precepts or proverbs, an incident in a narrative, etc. Morris's Scripture Readings will be found helpful in higher grades. The proper reading of the selection will easily hold the attention of the school. The prayer, if oral, should also be brief, — the Lord's Prayer being the model, — and in form and spirit it should be a *school* prayer. The song selected should be calculated to lift the soul to God in praise, thanksgiving, and adoration. The writer's experience in conducting devotional exercises in school has been chiefly in grammar schools, high schools, and college. In his first schools they consisted of Scripture reading and singing; later, in school and in college, of Scripture reading, prayer, and singing, all not exceeding ten minutes. In one grammar school the Scripture lessons were read responsively, selections from the Proverbs and the Psalms being chiefly used for the purpose. In all these schools and in the university, the pupils included Catholics and Hebrews; and the writer never received the least intimation that any one desired the omission of any part of the exercises.

of needed instruction in duty, or make such instruction unnecessary; and it may be added that their presence in a school is no guaranty of effective moral training. At their best, they are only supplementary means, important as supporting influence, but insufficient of themselves for the attainment of desired moral results. Moreover, it is easy to overestimate the moral influence of perfunctory religious exercises of any kind in school; and too much is easily claimed for the reciting of the catechism and other formal religious instruction, so common in schools under church control. The moral results of such religious instruction certainly afford no justification for the claim that its absence from the school leaves no basis for moral training. Intelligent observers agree that the technical instruction in religion given in the public schools of some countries has little real moral power.

We are, however, far from conceding that these exercises, when properly conducted, have little or no ethical value. A writer who often assumes to know intuitively what is true in the experience of others, declares that "no boy or girl ever received a religious impression of the least value in the devotional exercises in school;" but teachers who have thus impressed for good hundreds of pupils, know better; and we venture the assertion that hundreds of the readers of these pages know that this was not true in their own experience as pupils.

Religious Scruples.

But whatever may be true of religious exercises in school, when properly conducted, all must agree that their moral value may be more than offset by the harm done when they really offend the religious scruples of pupils or patrons, — an offense which happily is not likely to occur in the great majority of American schools. When this liability exists, it

would seem to be wiser to make appropriate singing, to which there can be no objection, the opening exercise of the day. Music not only awakens the religious emotions, but it calms the mind, and is otherwise an excellent preparation for school duties. The noblest and most vital religious and ethical sentiments may thus be impressed upon the mind and heart.

"Music hath charms to soothe the savage breast."

What is needed.

It is thus seen that what is needed that religion may serve the ends of the school, is not the formal teaching of the Bible and the catechism, or other technical religious instruction, not perfunctory religious services or worship, but the wise and reverent use of those common religious sanctions and motives which quicken the conscience and enforce moral obligation; and these may be made effective in school by the use of means that give no offense to the enlightened conscience of pupils or patrons.

Exclusion of Religion.

It is also seen that there is no justification of the demand that all religious truth and influence be excluded from the public school. This extreme position is taken by very few school patrons; and its realization would not only offend nine tenths of these patrons, but would be unsatisfactory to all. Nothing could more seriously offend the religious instincts and conscience of the American people than the attempt to despoil the literature, the music, and other studies of the public school, of all religious truth. Moreover, the attempt to exorcise all religious influence from the school would inevitably result in lowering its moral efficiency, and in seriously lessening its value to the pupils, to society, and to the state.

The writer is aware that theoretical objections can be urged against the practicability of the golden mean above suggested, but happily there is no such difficulty in the actual practice of thousands of American teachers. The great majority of American schools are pervaded by religious influence, without being sectarian; and this fact should be more universally recognized. At least three avenues must always remain open for the introduction of needed religious truth and sanctions into all our schools. These are Christian literature, sacred song, and Christian teachers; and against these there is no law.

Golden Mean.

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